The UNESCO Courier

A WINDOW OPEN ON THE WORLD

AUGUST-SEPTEMBER
1954
(7 th year)
Price 40 cents

in this issue :

JAPAN OF TOMORROW
A Unesco enquiry on Japan's youth

What Science Knows about CANCER

'El Dorado' in Colombia

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KABUKI

The time-honoured stage art of Japan. (See page 34)

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Vol. VII—No. 4 AUGUST-SEPTEMBER 1954 Seventh Year

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This month's theme

This young Japanese school-girl is growing up in a changing Japan. Whether the changes are more than just skin-deep is revealed by an important Unesco enquiry on the ideas and attitudes of Japanese post-war youth. (See page 12.)

Not long ago we received a letter from a schoolteacher in Bordeaux, France, who said he hesitated to renew his subscription to the Courier. (He ultimately did though). His criticism, curiously enough, was aimed not at our magazine at all — in fact he said that "no issue of the Courier is ever without interest and your magazine is extremely useful in my classes." Instead he voiced objection to what he personally thought was a preference Unesco, as an organization, gave to one type of culture as opposed to another.

Another reader in a recent letter attacked Unesco for not giving direct support to one particular religion and expressed suspicion that Unesco maintained a philosophy of atheism.

We believe we can give no better answer than to quote parts of a talk delivered in Rome last November by Unesco's Director-General himself, Dr. Luther Evans. Here is what Dr. Evans said:

"Through the medium of international collaboration Unesco has always endeavoured to improve the conditions whereby the liberty of the mind can assert itself and bear fruit. There is not, and there cannot be, any such thing as a "Unesco culture". Unesco does not preach any particular form of culture; its task is to place in the hands of all who need them better and more numerous tools for carrying on their work. The tools in this case are more extensive information, more frequent contacts with representatives of other intellectual groups, a deeper knowledge of the art and thought of other peoples, and sometimes the assistance of experts in carrying out an enterprise the success of which depends upon a common effort.

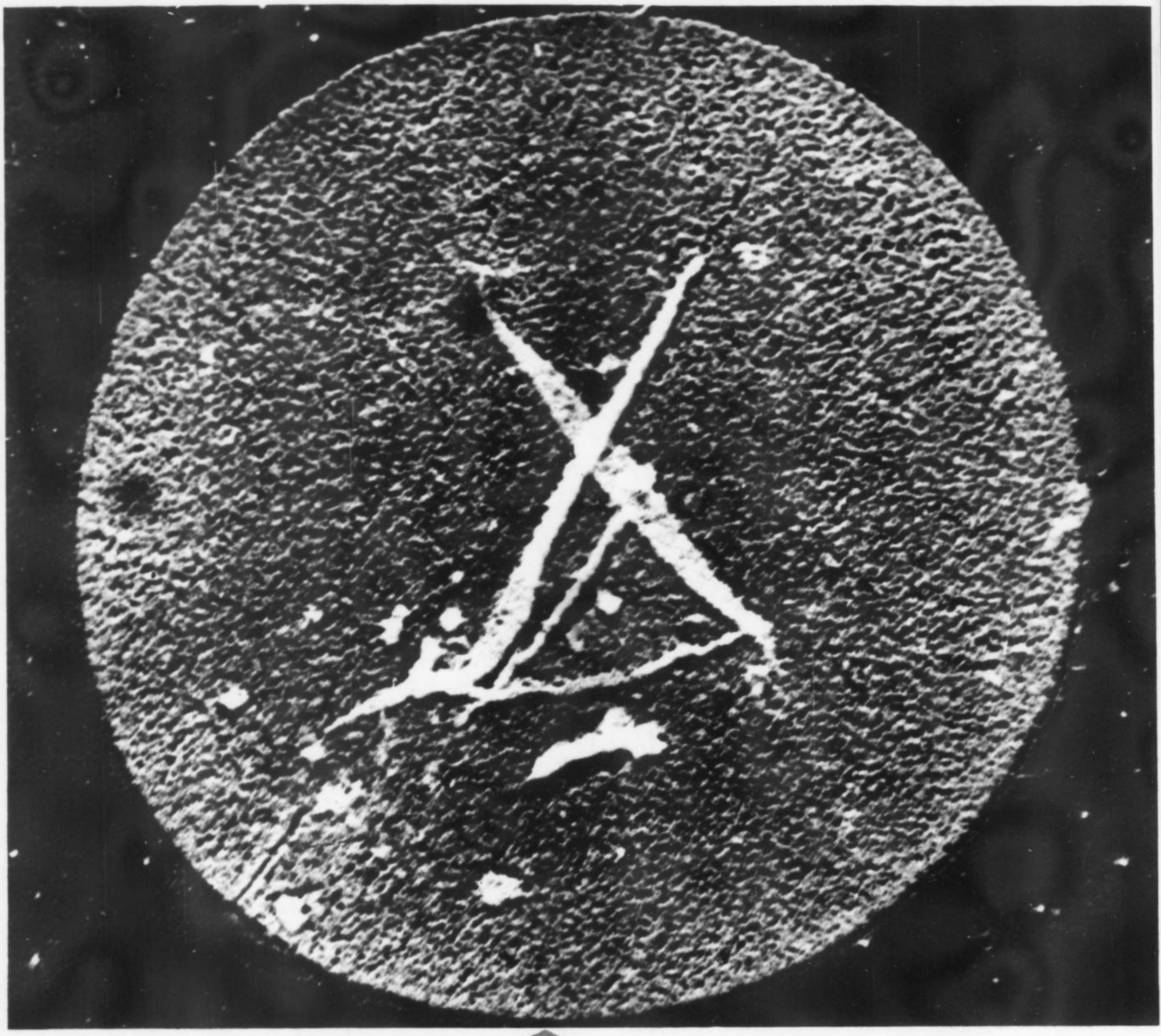
"Unesco fosters contacts between civilizations and cultures. Its ambition is to be universal, in the sense of remaining open to all manifestations of the human intellect, but not in the sense of advocating a single civilization, a privileged culture or, what would be still worse, the predominance of one over all the rest. If it were to act in any other way, it would destroy what it has been created to defend.

"Unesco has been suspected, and at times even accused, of atheism. The truth is that all religions, all creeds and all philosophies are represented among our Member States. But it is not for Unesco, in the fields where it operates, to choose a particular dogma or system for acceptance or rejection. Here again its universal character does not imply a desire for uniformity, but a readiness to welcome all and to co-operate with all.

"When Unesco tries to improve educational conditions by facilitating the exchange of information, by a study of practical methods, or by experimenting with the use of audio-visual aids, the results of its technical work are available for religious as much as for secular purposes. When Unesco plans, in common with Member States, ways and means of extending free and compulsory education or of raising the school leaving age, it is without prejudice to the intrinsic content of school curricula, which may or may not, depending upon the attitude of the national authorities, include instruction in religious matters. When it suggests that the syllabus should include instruction on Human Rights, the United Nations and other international institutions—something that all Member States have shown that they desire, by the mere fact of their accession to Unesco and their participation at the General Conference—it is fully aware that these subjects alone do not constitute the whole education of man.

"The Organization has a technical and limited part to play; seen from this angle, the question of atheism does not arise. Not only would it be out of place in Unesco's particular field of activity, but it would soon render impossible any co-operation between Member States, representing as they do the whole gamut of human thought and aspirations.

"Within these limits, the services which it has rendered, and still more those which it will render in future, are considerable. Just as one proves the power of movement by walking, so international co-operation in the intellectual sphere gives proof of its usefulness by the results it achieves."



RED BLOOD CELL. This is a normal human red blood corpuscle photographed with an electronic microscope and magnified 32,000 times. To try to understand the structure of cancer cells scientists are today carefully studying all types of cell life. It is a slow and difficult job of penetrating the secrets of a world that is still full of mystery.

CHICKEN EMBRYOS. Scientist at French Institute of Cancer Research injects chicken embryo with a special cancer virus and will study results. In many parts of the world today the resources and ingenuity of research workers are being applied through varying techniques in an effort to vanquish this malady one day.

CANCER

What science knows about it today

by François Le Lionnais

A proposal that Unesco should initiate international action in the struggle against cancer in co-operation with the World Health Organization was made by Unesco's Executive Board at a meeting in Paris last April. The Unesco General Conference, which meets in November, will be asked to approve a project for international co-operation in biological, physical and chemical research aimed at fighting cancer. The proposal was made by Professor Laugier who is a member of the Unesco Executive Board and President of the French Commission for Technical and Scientific Research. Professor Laugier said that international institutions should try to remedy the dispersion of effort of research workers all over the world. The Courier has asked M. François Le Lionnais, President of the French Science Writers Association to explain briefly what science knows today about this world scourge.

CANCER is one of the major concerns of present-day medicine. Hardly a day passes without the publication of articles, often highly sensational, about the disease. Many such articles—and even certain books—have served to mislead a large number of people and have actually done more harm than good.

What are the facts about cancer?

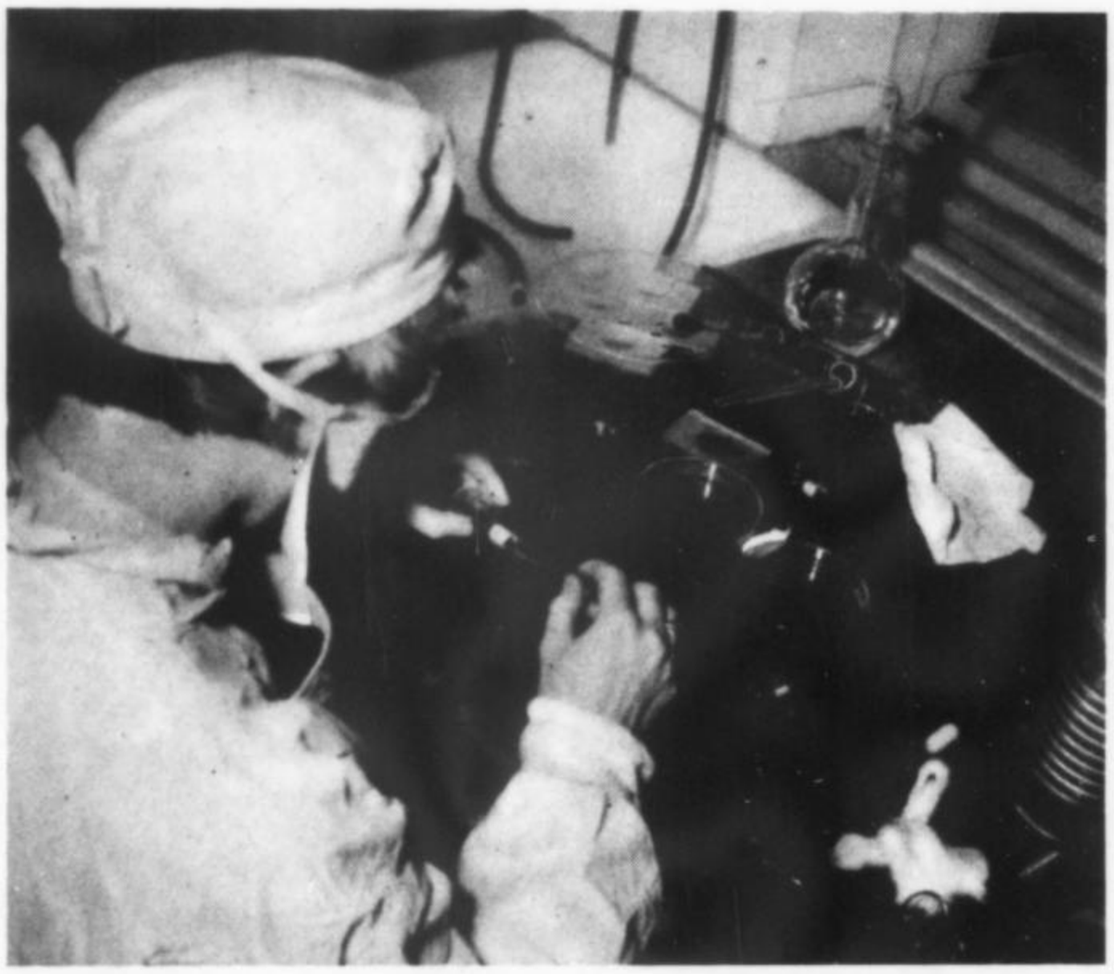
Every living being consists of one or of many living cells; the body of man is composed of several thousand millions, grouped in tissues which form the various specialized organs. These individual cells are constantly dying and being replaced by new cells. In the human adult, this replacement is rigorously exact—one cell for one cell—so that the total number for an individual who is in normal good health, hardly varies at all.

It sometimes happens, however, that certain cells "break the law" and begin to multiply in excess of the body's needs. These "extra" cells constitute a group which is called a tumour.

A malady as old as humanity

A GREAT many such tumours remain localized and cause little if any trouble, such as warts which are called "benign tumours". On the other hand, as noted by Galen the Greek physician as early as the second century A. D., cancer is a "malignant tumour". The multiplication of cells does not remain localized; the new cells invade nearby tissues and organs, choking them, causing haemorrhages, obstructing open passages, preventing essential parts of the body from performing their normal functions, and finally causing their destruction. When cells with this diabolic capacity for multiplication enter into the blood or lymph, they may be carried to more remote parts of the body, where they start new cancer colonies. This phenomenon is called a metastasis. When metastasis has already begun before surgery takes place at the original site, there is often a new outbreak.

The word "cancer" covers a series of ailments having different forms, which may attack the skin, the glands, the blood, etc. All the organs of the body are susceptible, but the digestive tube among men and the reproductive organs of women are most vulnerable.



One person out of ten now dies of cancer

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IN THE LABORATORY cancer cells from different animal tissues are cultivated to permit scientists to study cell growth and test action of various chemicals on cells. Healthy cell tissue is also used in research to produce cancer artificially.

★

Cancers of the respiratory organs and of the mouth are less frequent.

The disease appears to be as old as humanity. Hippocrates, the "father" of medecine, described it during the fourth century B.C. and gave it a name which means "crab". Still more ancient texts from Egypt and India also mention it. It is reasonable to suppose that cancer was widespread in prehistoric times, but as it attacks flesh far more often than bone there is little evidence of this in fossils.

It is said that cancer is increasing, as a result of civilized modes of life, and statistics have been published indicating an increase of cancer prevalence in modern countries. These statistics are correct, but they do not necessarily prove what is claimed.

Heart disease — a greater killer

THEY do prove three things: modern diagnostic procedures have improved, the average life span has increased, and the fight against most other maladies has been increasingly successful. Many people who die of cancer do so because they have lived beyond the time when, in previous centuries, they would have been struck down by other diseases. We should add that, contrary to widespread belief, diseases of the heart and blood vessels continue to claim more victims than cancer, especially in the most developed countries of the world.

Cancer is not exclusively a human affliction. Not only has it been noted and studied in animals of many different species, but similar phenomena have been observed in various plants.

Microscopic examination of cancer tissue, and research in physics, chemistry and biology, have provided information of enormous value, but these direct methods have not solved the fundamental enigma. Research has also turned to the indirect but powerful weapon of statistics, in the hope of discovering significant correlations between the affliction and various factors which may be relevant. Is cancer related, for example, to climate, to diet, to various ways of life, to age, sex or occupation? Many studies have been undertaken to answer such questions.

Thus far, only some conclusions are clear. One study noted that Negroes are relatively immune to cancer of the skin; that stomach cancer is especially common in Japan and Indonesia; that cancer of the liver is encountered most frequently in tropical areas. One must be very careful however in interpreting such statistics because countries having the same climate and the same ways of life sometimes present inexplicable differences in the incidence of cancer cases.

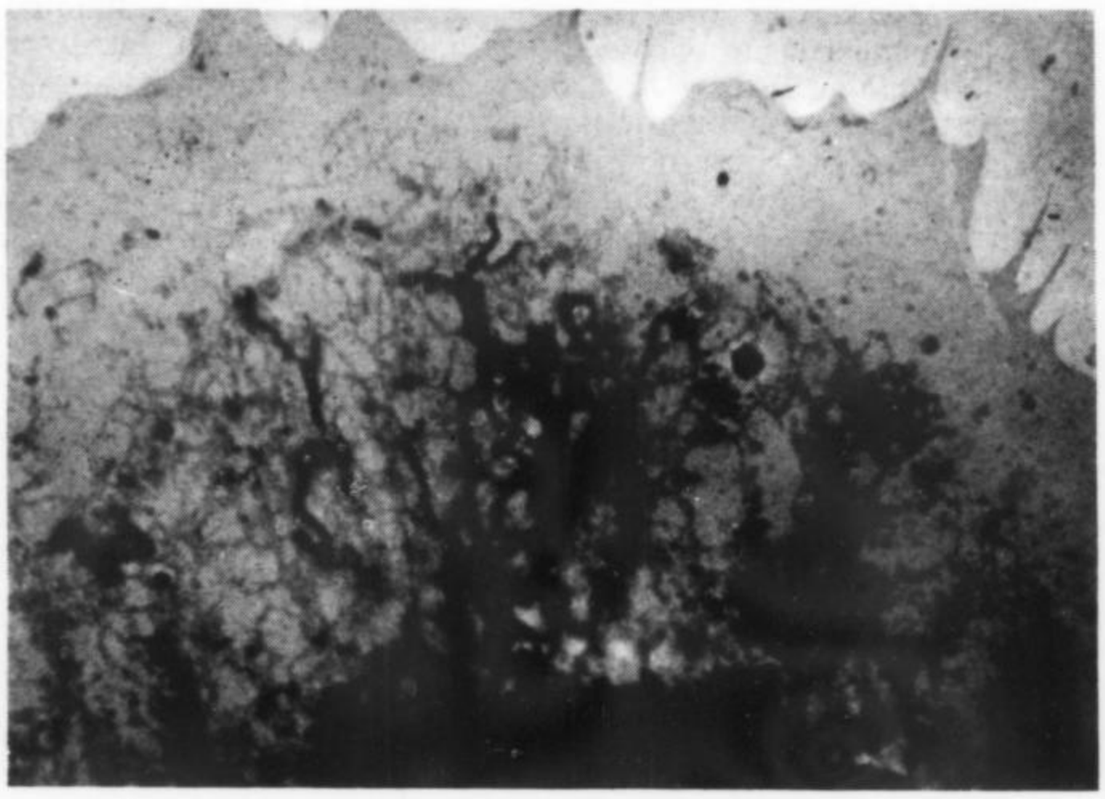
At the outset of these studies, it was believed that cancer chiefly affects the most highly developed countries with temperate climates and is rare in very cold or very warm countries. This belief resulted largely from the difficulty in obtaining exact statistics in under-developed countries, and it appears now that cancer occurs in all latitudes and afflicts all the peoples of the earth, with a terrible indifference.

Fifty is the dangerous age

IT is generally agreed that about 10 to 15 % of all deaths throughout the world are due to cancer. This means that one out of seven to ten people dies of cancer.

Cancer affects both sexes in about equal proportions and may affect individuals of any age, though its incidence appears greatest at about the age of 50.

Correlations have been noted between the frequency of cancer and certain occupations. At the end of the 18th Century, the English surgeon Percival Pott described a cancer caused by the rubbing of soot on the skin of young chimney-sweeps. This is a



cause which is disappearing in our time along with the occupation. A high incidence has also been noted among workers in various industries who handle certain hydrocarbons, such as tar, pitch, and some of the mineral oils and dyes.

Cancer houses — a superstition

THE belief that certain streets or houses are responsible for cancer is only a matter of superstition. Sometimes this belief is based upon unfounded rumours; sometimes there may be many cases in a particular place, but not more than can be accounted for by simple coincidence. Cancer unhappily is so widespread that it is not surprising to find various victims living at the same time, in the same house or in the same street.

What are the basic causes of cancer? How and why does a healthy cell transform itself into a cancer cell? At present, little is known in answer to these questions. The idea that it is due to irritation of the tissues is not accepted by most experts. Other theories most frequently advanced today are (1) that cancer is the result of a cellular upset in the embryo stage of life which survives through the years, (2) a virus infection, (3) the sudden transformation of cells into a different type which is referred to as somatic mutation.

Scientists hope that the electronic microscope, or even more powerful instruments which will permit exploration of the molecules of the cell, may soon reveal more definite information. Though the causes of cancer are unknown, the actual growth has come to be better known through the use of very short electro-magnetic waves (ultra-violet, X-rays and gamma rays).

Ultra-violet rays, as such or in sunlight for example have given rise to cancers of the skin tissue. X-rays and gamma rays have been responsible for the so-called "radiologist's cancer" affecting doctors, handlers of radio-active substances, X-ray technicians, who are repeatedly exposed to such rays. (1) In the same category are cancers which may be produced by radio-activity released by atom explosions.

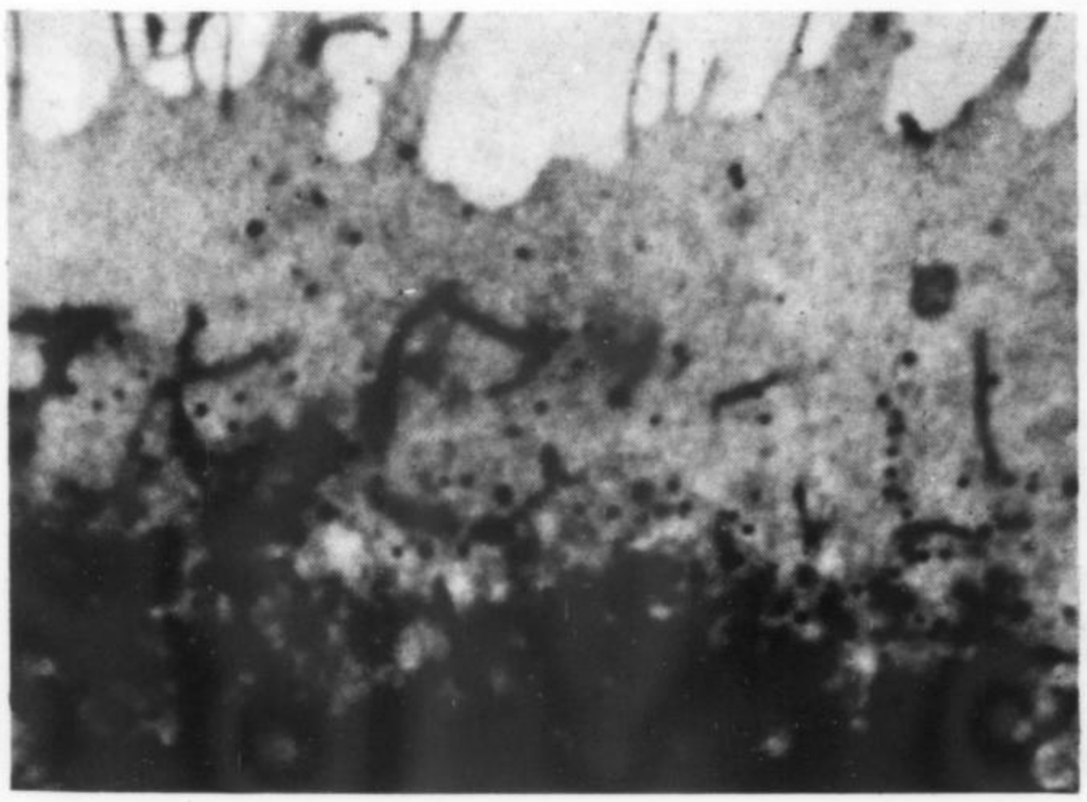
A number of chemical substances, known as carcinogens may stimulate the development of cancer, tar being one of the best known. Other substances such as the female hormone called folliculine may play a secondary role in stimulating its development; still others may retard it.

In some cases, cancer may be produced by a virus. This has been experimentally demonstrated with various animals, but the role of bacteria or viruses in human cancer continues to be uncertain, though many eminent scientists are studying the question. There is no positive evidence relating cancer to repeated minor burns, irritations caused by badly fitting dentures. etc.

No chance of contagion

WHATEVER the origin of cancer, one thing appears to be definitely established. It is not contagious. Except in one particular case, a sarcoma of birds, innoculation with pulverized cancerous tissue has not resulted in cancer. The question of heredity is more complicated. It does not appear that cancer itself is hereditary, but it does seem likely that a pre-disposition toward it may be inherited.

(1) Patients under examination or treatment by such rays are in no danger from the short periods of exposure prescribed by physicians.



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CELL FROM CHICKEN CANCER (sarcoma) cultivated independently and magnified 10,000 times (Left). Note the highly complex structure of the cell. Right, another cancer cell of the same type magnified 26,000 times reveals mysterious black dots which may hold a clue to the cause of this particular type of cancer in chickens.

★

It is common for cancer to begin without any obvious symptoms. In its first stages, ordinarily, there is no fever and no pain, a fact which has rendered diagnosis so difficult. Certain indications call for examination, but they should not encourage needless fear, because examination will often prove that there is no need for alarm.

Delay is likely to be fatal

AMONG these indications are swellings or small painless tumours, such as warts or beauty marks which change quickly; haemorrhages, even when painless; persistent hoarseness; chronic digestive disorder, stubborn constipation; anaemia; loss of weight; unusual whiteness or yellowness of the skin. One should repeat, there is nothing in itself alarming about such symptoms and they do not justify a cancerphobia which can make life miserable for those who are affected and for their families and friends. These are simply indications that it is worthwhile to consult a doctor, who will make the necessary examinations and, if necessary, refer the matter to a specialist or to a cancer clinic. One of the most usual tests is a biopsy, or microscopic examination, of a piece of the suspected tissue. When possible, there is also an X-ray examination of the organs affected.

One can never act too quickly in detecting a cancer. It is most important to note that a cancer discovered at the beginning is nowadays almost always curable. Delay, however, is very likely to be fatal. Cancer is one of the rare maladies which does not heal itself; sooner or later it is fatal if it has not been treated in time.

As long as the causes of cancer remain unknown, knowledge of its treatment will remain incomplete. The present strategy of defence against the affliction is based mainly on preventive measures of hygiene and cleanliness, and knowledge of the symptoms to which we must pay attention. Until regular examinations are compulsory, even for those who believe they are in good health, it is urgent to carry on public information campaigns to advise the public of the necessity for early diagnosis.

Despite the existing gaps in our knowledge, there are nevertheless treatments which are successful for

The need to link world-wide research

certain cancers, especially those which are discovered early. Year after year, these treatments become more varied and successful. First of all there is the surgical removal of the tumour. This is sometimes completely successful although, in some cases, it is not sufficient to prevent a regrowth. For this reason, operations are sometimes completed by irradiation treatment.

Magnetic passes and incantations

THE Curie treatment by the use of gamma rays emitted by radium and various radio-active isotopes of cobalt, phosphorus or iodine, as well as X-ray treatments, often has decisive results. Electro-coagulation and hormone therapy are sometimes remarkably successful too. Encouraging, if not definitive, results have recently been obtained through chemical treatment. The latter offers very great hopes for the future but more extensive research is needed, substantial funds and many highly qualified researchers.

Whatever the treatment, it can only be carried out under the direction of a qualified specialist. It is imperative to reject all other treatments. This is true not only of "magnetic passes", incantations, etc., but also of homoeopathic remedies and nature cures. At present, there is no serum and no vaccine which is in any way effective against cancer. In cancer, more than in any other illness, charlatanism is fatal because it delays recourse to a qualified specialist and can transform a cancer, curable at the beginning, into an inevitably fatal illness.

In 1791, England set an example for the world by launching a public campaign against cancer, setting up a special service for patients in a London hospital. Since the end of the 19th century, the scientific offensive against the disease has enormously expanded. Today, all advanced countries have established treatment centres and scientific institutes. Development of these national organizations led naturally to concerted international action and the creation in 1933 of the International Union against Cancer. The Union, with headquarters in Paris, has 42 national affiliates and publishes a quarterly bulletin in six languages. Its sixth International Cancer Congress will be held at Sao-Paulo, Brazil, in July of this year.

This is the framework in which international action against cancer was discussed at the recent Unesco meeting.

Such action would not be a duplication of the work being done by existing national and international bodies, who are building new hospitals and cancer clinics, launching extensive education campaigns for cancer prevention and detection. The proved methods of treatment must also be generally applied and preventive measures more widely encouraged.

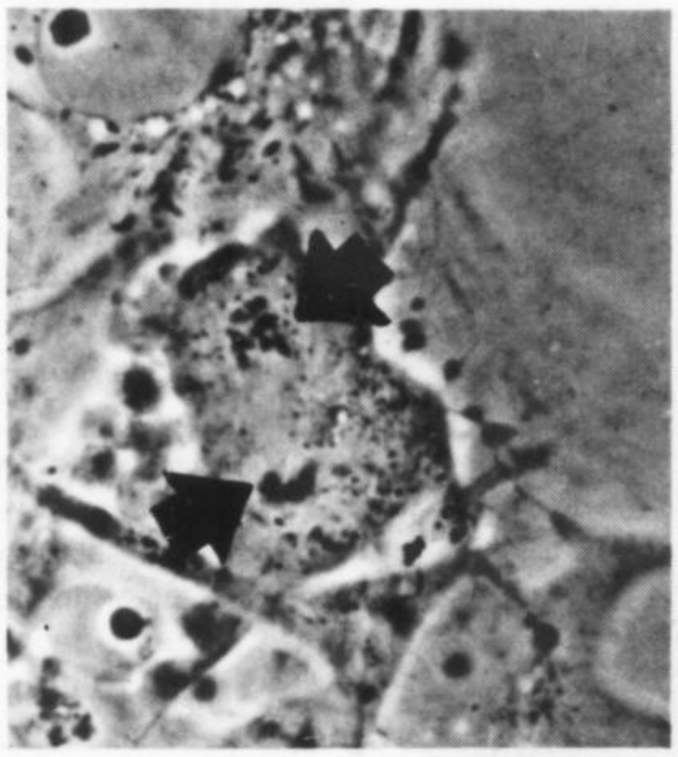
From mathematics to biochemistry

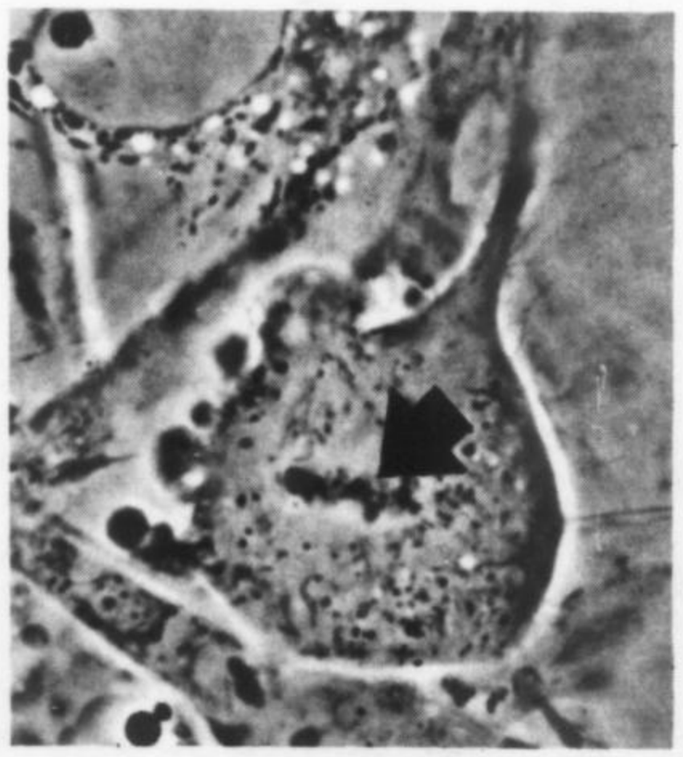
BUT all this is still not enough. Only scientific research is likely to strike the disease at its roots and finally vanquish it.

But national and international research today is still operating in far from perfect conditions. Funds are limited, research work is not sufficiently co-ordinated, and widely differing sciences must be mobilized in this highly complex battle. These range from the most abstract forms of mathematics to exacting kinds of cell studies, from physics to chemistry and from biophysics to biochemistry.

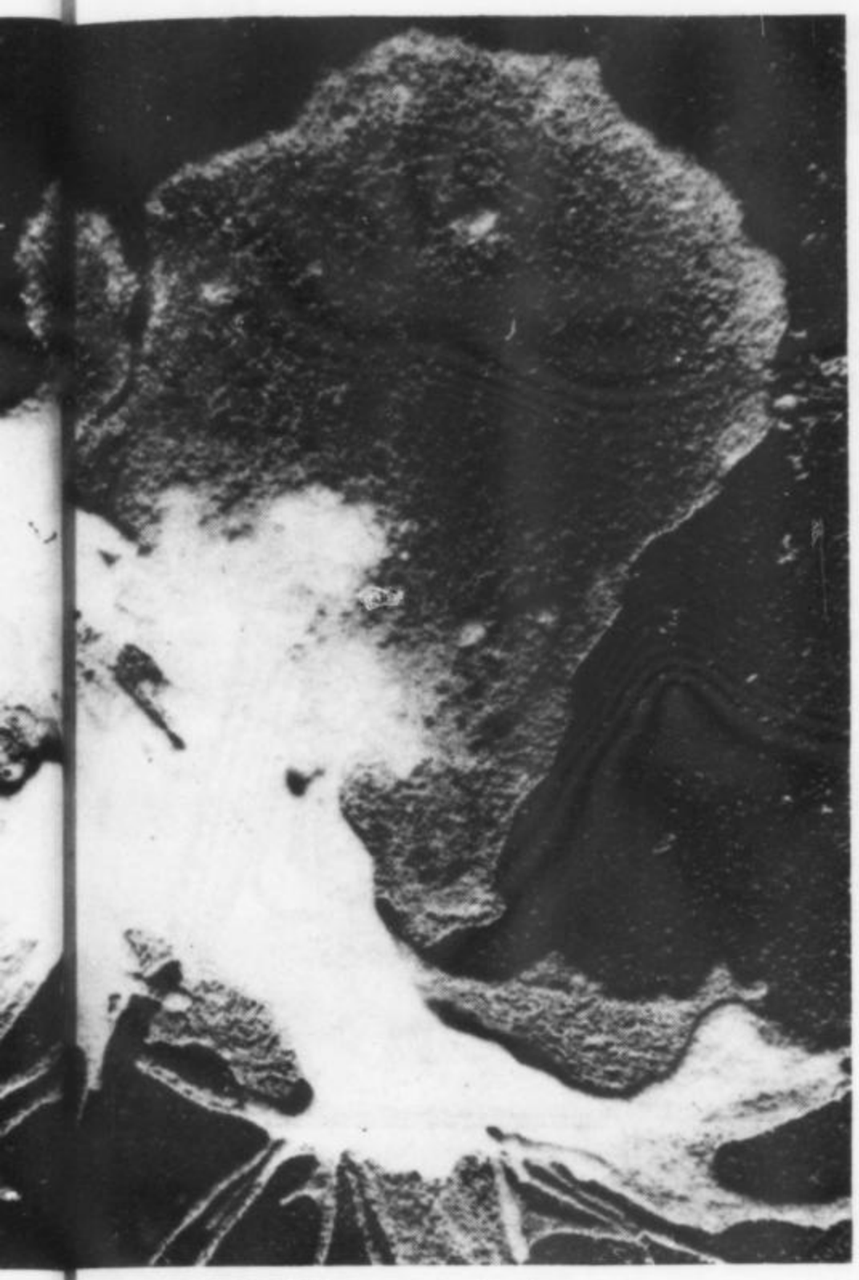
One example of this interplay of the different branches of science is the research into carcinogens (cancer stimulating substances) which has made much progress in recent years. Certain chemicals that occur in tars are able to produce cancer, because of the nature of electron distribution within

CANCER CELLS ENTERING the blood may be carried to remote parts of the body and start new cancer colonies. Here scientists have magnified a drop of healthy human blood 12,250 times with electronic microscope. It is hoped that with the electronic microscope, capable of magnifying matter





ALL CELLS MULTIPLY by splitting into two. These remarkable photographs show three successive stages of a healthy living cell becoming two cells. Left, cell has taken a ball shape and chromosomes, carriers of heredity, are grouped in middle. Centre photo shows chromosomes separated in two groups and cell pinching at the waist. Right, cell separates into two, each with new nucleus of chromosomes. Bottom right another cell begins to split. (Photos M. Chèvremont, Institute of Histology, University of Liège.)

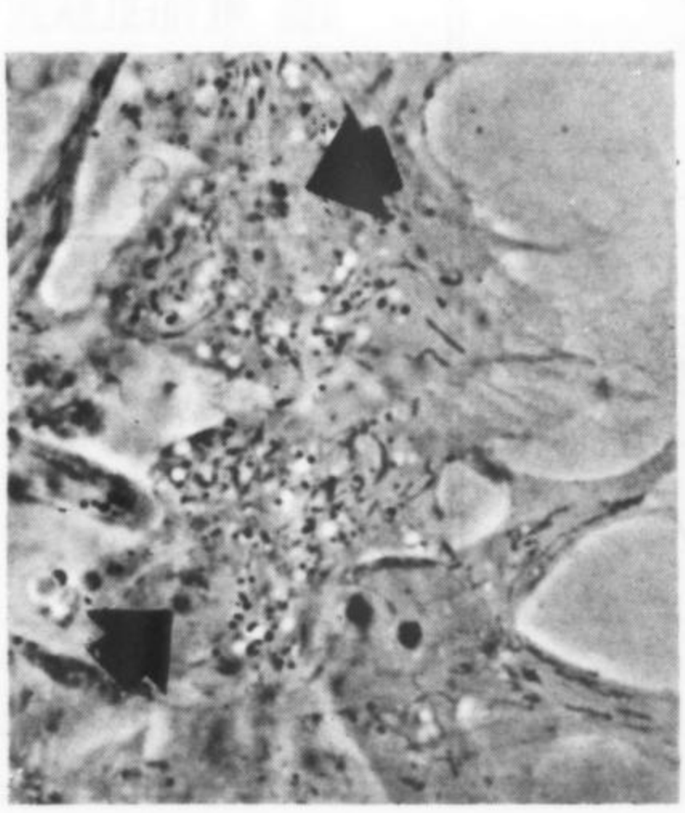


up to 300,000 times and other even more potent instruments, science may obtain more precise information on the structure of cancer cells and the cause of cancer itself. (This photo and those on four previous pages are published by permission of the French Institute of Cancer Research at Villejuif.)

their molecules. The role of these electrons was established by making use of a theory of pure physics—wave-mechanics—which itself requires the use of higher mathematics.

This inter-dependence of the many forms of science and the need for a great increase in the number of specialists and in the means at their disposal is a problem transcending national frontiers and calls for action on a similar scale.

The 20th century ought to be the century of man's victory over cancer.



The sea, the desert and the jungle

Focus of international research

THE extension of human life and civilization over the earth is limited by large unproductive and uninhabitable areas of desert, of jungle and of the sea. They have long been mapped and explored; lines of communication have been laid across them; explorers have described them well. But they remain essentially as obstacles to man, not as assets, though each of them is rich in unused resources.

To study those resources and to make them useful is a large problem in research which becomes more urgent as the population of the earth increases. It cannot be solved by any single nation. The deserts and the jungle do not respect national boundaries but, like the sea, touch the vital interests of many lands. To control the jungle, to water and fertilize the desert and to develop marine life for human food are now necessities for they are activities which would benefit a large section of mankind. To make this possible requires an international research programme.

Such research has been one of the objectives of Unesco since its inception, although Unesco is best known for its educational work. It is true that the conditions of human life can be greatly improved by the spread of present knowledge and of practices which are well established in some countries. But there are many fields in which the entire sum of human knowledge is inadequate and where more knowledge must be gained by research for the benefit of all.

Using the sun's energy

SOME of these problems, like the direct utilization of the sun's energy and the understanding of the weather, are world-wide. Others are primarily of regional interest. Thus, for instance, Unesco was responsible for the organization of the European Council for Nuclear Research which will open new opportunities for the study of this great new field of science to the students and scientists of Europe, by combining the resources of the European countries to establish a research laboratory at Geneva which would inherently be too costly for any one of them.

Unesco has also sponsored the organization of an International Computation Centre to be located in Rome which will make available to the scientists of all the world the most modern electronic equipment for complicated mathematical calculations which are vital to the solution of many problems.

These are typical Unesco research projects, one of world importance, the other regional. The studies of the sea, the desert and the jungle have progressed more slowly. One reason is that they involve many nations scattered widely over the earth and not a single compact region.

Unesco's Advisory Committee on the Problems of the Arid Zones, for instance, includes experts from Peru, Mexico, India, Turkey, Australia, U. S., Syria, England and France. The Committee covers the sciences of meteorology geology, hydrology, plant ecology, soil science, agricultural engineering and zoology.

The ocean's riches

THUS the great problems of the deserts are jointly attacked and the results are pooled for the benefit of all. Slowly but certainly the result will be the improvement of agricultural and even industrial conditions in the arid regions and the utilization of sunshine, of mineral resources and of enhanced arid-zone vegetation. It may be some time before the desert "blooms" or can support a large population but definite improvements are already a reality.

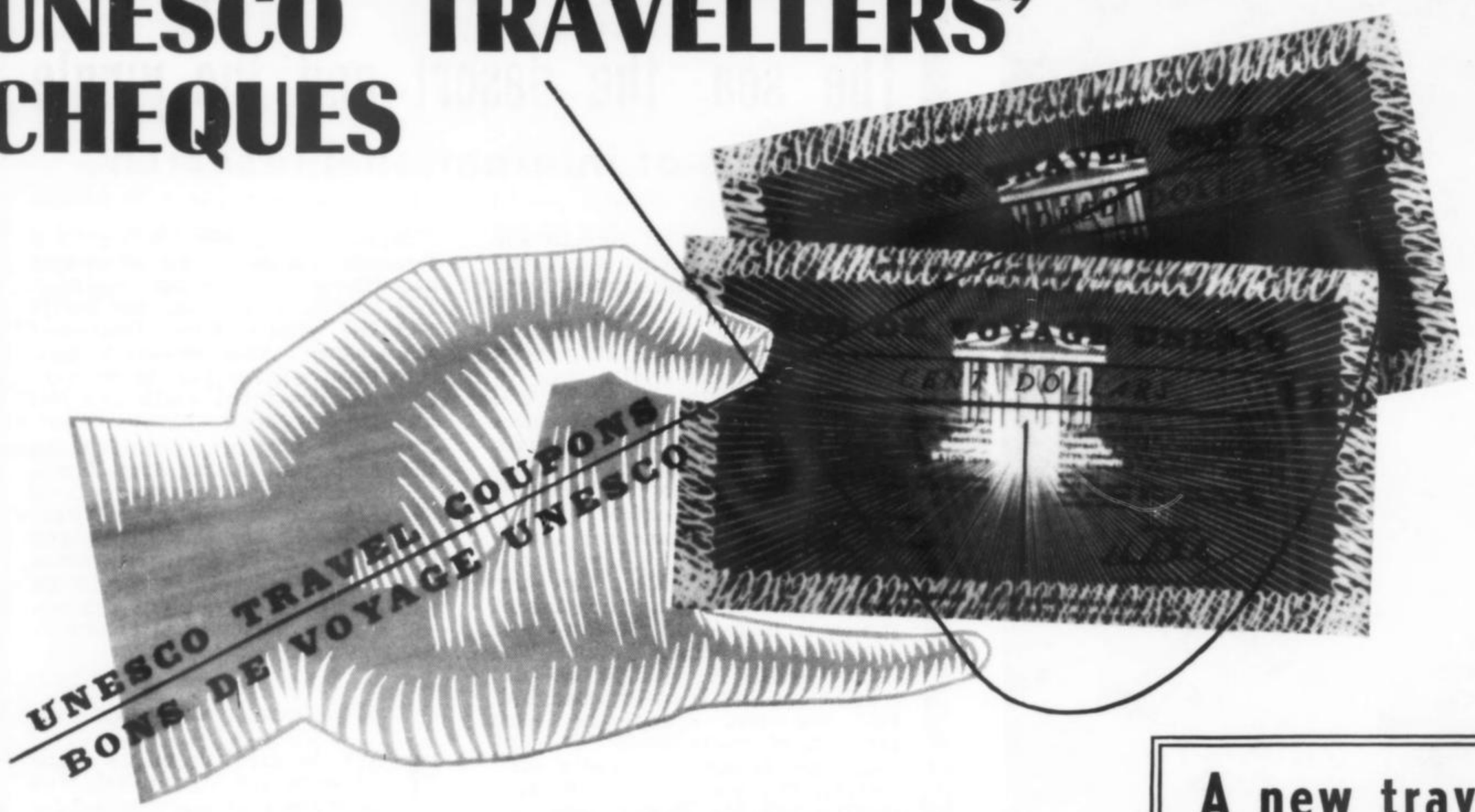
A similar study is now being organized for the jungle areas, technically known as the "humid tropical zones", where vegetation of all sorts is ample but where its control for prosperous and healthy human life has been difficult. The conquest of the jungle will not be effected by explorers but by scientific research.

Even more important, especially to the populous nations of the Orient, is a proposed study of the resources of the ocean. There is far more life and food in the sea than on the land yet it provides only a small fraction of man's food. The cultivation of sea plants and the collection of fish and other sea animals for food could undoubtedly be greatly increased if the exact conditions of life in the sea were better understood, especially in their relation to adjoining land areas.

At Manila last November, scientists from the Indo-Pacific nations met with officers of Unesco and of the U. N. Food and Agricultural Organization to discuss international action to promote and serve research in the marine sciences and the exploitation of marine resources.

The scope and importance of Unesco's programme of scientific research require close contact with governmental research laboratories. For this reason a new Advisory Committee on Scientific Research has just been created.

UNESCO TRAVELLERS' CHEQUES



WHAT THEY ARE

Officially called Travel Coupons, they are issued by Unesco to remove the handicap which restricts educational travel between countries.

People in soft-currency areas often find it difficult, or even impossible, to convert the money of their own country into the foreign exchange needed to spend time abroad for study or research.

Unesco has therefore introduced the Travel Coupon System, which supplements national allowances of foreign currency and which enables you to buy coupons in your national currency and cash them in the currency of the country to which you are travelling. Unesco makes its own hardcurrency reserves available to facilitate this currency exchange.

Unesco Travel Coupons may be cashed in the country of destination to defray the cost of personal maintenance there (lodging, meals, etc.), educational expenses (books, tuition, etc.), and in certain cases, when tickets cannot be bought in local currency, to pay for transportation.
Travel Coupons are issued in denominations of $10, $25 and $100.

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el aid for students and scholars

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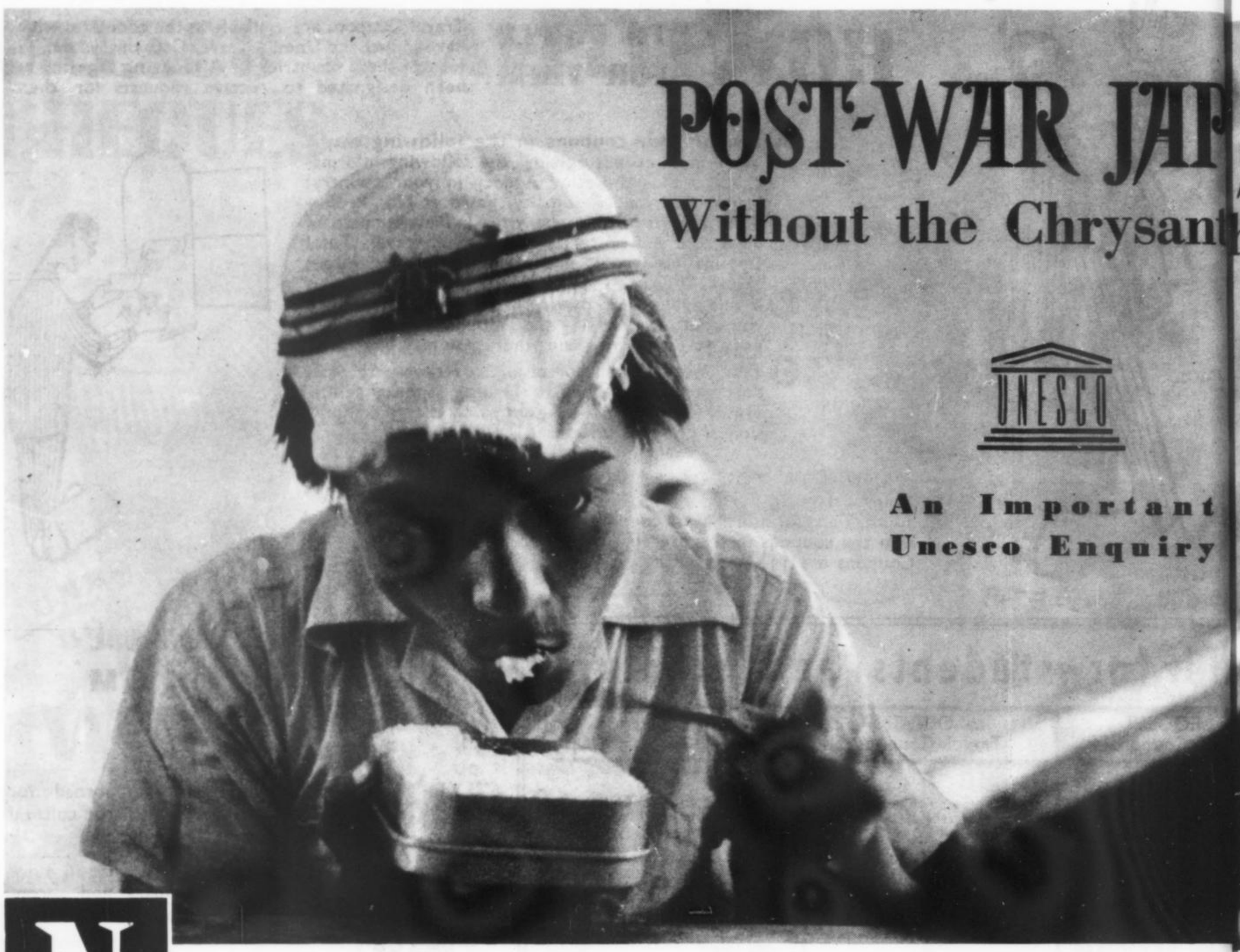

POST-WAR JAPAN

Without the Chrysanthemum and the Sword

UNESCO

An Important Unesco Enquiry

Not long ago, the famous American battleship Missouri—the "Mighty Mo" as she was called—was placed "in mothballs" and retired from the United States naval service. It was on her quarterdeck, on September 1, 1945, that Japan accepted the Allied surrender terms and acknowledged the defeat of militarism.

Nearly nine years have passed since the surrender ceremony took place in Tokyo Bay; and while time has transformed the once "Mighty Mo" into a "ghost" ship, it has brought revolutionary transformations to post-war Japan.

Since their defeat, the Japanese have been looking at a new way of living—de-mok-ra-sie. New types of behaviour and new modes of thought have grown up in competition with the traditional forms. The old Imperial régime and everything stemming from or connected with it have been profoundly altered. To all appearances, the only thing left is a façade, with the steel framework and structural depth gone.

The Emperor remains, but only as a symbol of national unity. Sovereignty has been restored to the people. Laws concerning the family and inheritance as well as the legal status of women have entirely changed. Socially and economically a profound revolution has been brought about by agrarian reform and the dispersal of the *Zaibatsu* (trusts). Militaristic Shintoism—the State religion—has been abolished, and the nation's educational system has been entirely recast. By an explicit provision of the new Constitution, the army has been completely abolished. No fragment survives of the incomparable metal the Samurai sword was forged from; the chrysanthemum, emblem of the Imperial House, disappeared entirely.

In the face of such a total upheaval, where did the youth of postwar Japan stand and what were their feelings and attitudes to the changes? Were they really a new generation "without the chrysanthemum and the sword?"

In 1951, Unesco began a great enquiry into the subject. Two Europeans—Jean Stoetzel, a French opinion poll expert, and Fritz Vos, a Dutch Japanologist—joined a team of Japanese including Eizo Koyama, director of the Japanese National Public Opinion Research Institute (NPORI), Takao Sofue and Feiichi Izumi, both of the Japanese Association of Cultural Science.

The investigation was undertaken in several parts. The most comprehensive was carried out by the NPORI through a representative sampling poll of youth all over the country. Other more specialized surveys were made in selected areas: on the southernmost island of Kyusku, with its reputation for traditionalism, and the northernmost island of Hokkaido exactly the opposite. Students in Tokyo, Kyoto (a rich cultural centre) and Sapporo (seat of the University of Hokkaido) were also specially questioned. Persons interviewed ranged from the son of a purged general and the fatherless student of a middleclass family whose mother was a labourer, to the secretary of a miners' union and young fishermen living on the northeastern tip of Hokkaido within sight of the Kuriles, who had to be reached by sledge across snowfields.

The Unesco enquiry has now been completed and its findings are reported in a 300-page study by Dr. Stoetzel (1). Though the enquiry covered all age groups it focused attention on youth, 15 to25, who make up one fifth of the population or 15 million persons; two-thirds of whom are country dwellers. In this group all boys and girls attend school up to 15; about half of both sexes are employed between 15-20 years; and a small minority continues studies after 20.

The questions put to the young men and women of Japan covered almost every aspect of their life, but they were especially

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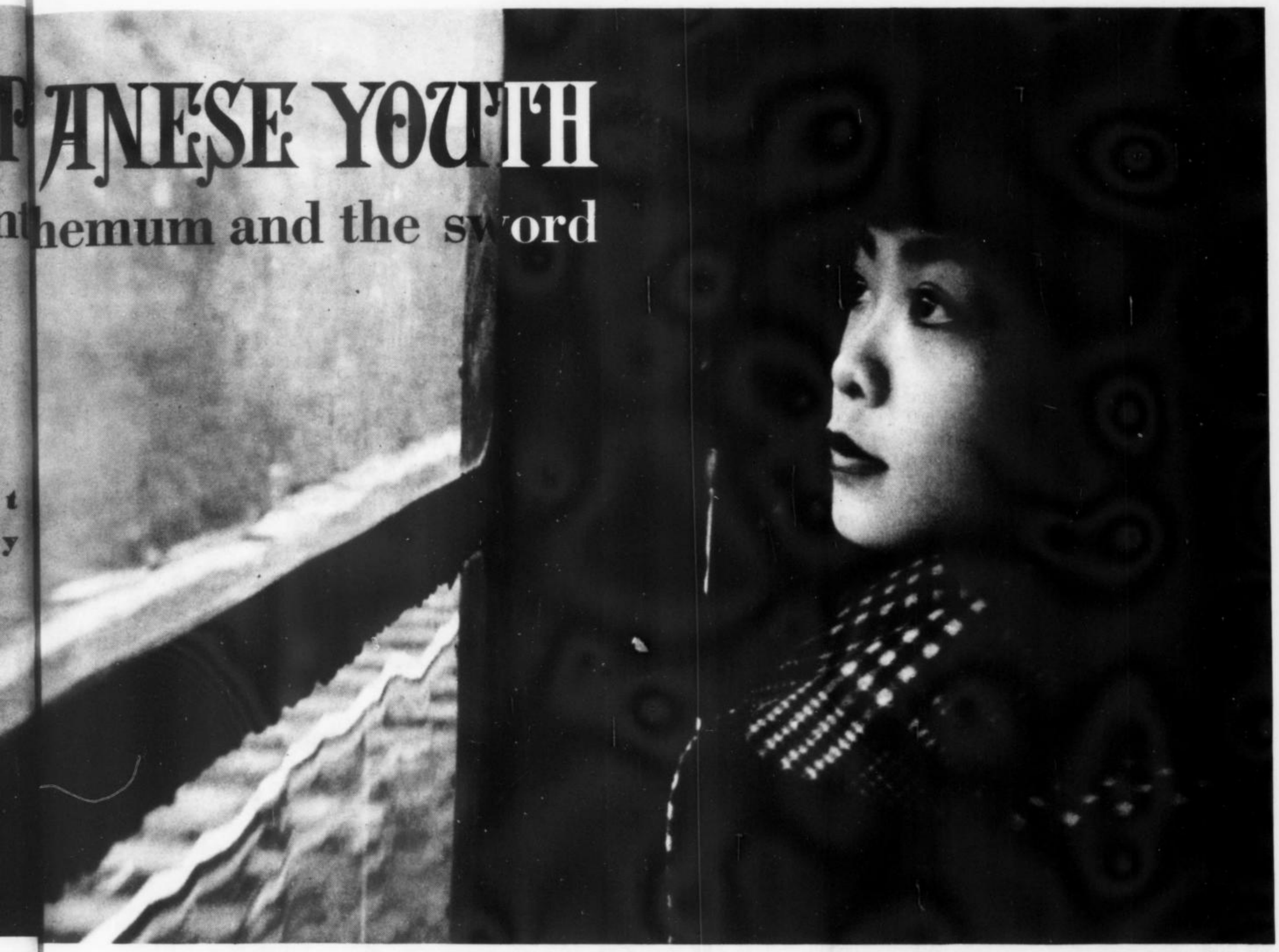
(1) 'Without the Chrysanthemum and the Sword — A study of the Attitudes of Youth in Post-war Japan'. By Jean Stoetzel. Published by Unesco. Available in July, 1954. Price: $ 2.50: 12/6: 600 fr.

T ANESE YOUTH

nthemum and the sword



grouped around a few main themes: what Japanese youth think about foreigners; their attitudes toward higher authority and their country's institutions; their attitudes toward tradition vs. social change and the personal values they most treasure.

The answers can help us assess New Japan's chances of evolving along democratic lines or reverting to some form of totalitarianism. For if the young people of Japan have become self-reliant and independent, if their thinking shows confidence and assuredness, if they have found the strength to cast off the heavy burden traditionally placed on them by the state and their family, then the cause of democracy will be safely guarded in Japan by the citizens of tomorrow. If not, then quite different political inferences can be drawn.

The Unesco investigation was not a political study, however. The primary aim was to try and reduce the enormous distances still separating Japan, its people and its customs from other countries. It was part of the much vaster Unesco programme for promoting understanding between peoples. International goodwill and a co-operative spirit are not enough in themselves; they must go hand in hand with accurate knowledge about the different peoples of the world.

In the case of Japan, insofar as Westerners' minds are not a complete blank on the subject, their knowledge mostly boils down to a collection of arbitrary clichés—whether favourable or not—stemming from misleading propaganda, the warped judgment of political events, or inaccurate books.

In the past, the Japanese people have been described by certain individuals as "two-faced", "crafty", and "bellicose". Such stereotyped opinions are largely based on ignorance and the emotions of those who expressed them—suspicion, hatred and anger. They are purely subjective and unrealistic—and false.

It must be admitted however that it is no simple matter to "understand" a nation whose whole social structure, way of thinking and philosophy of life are poles apart from one's own.

As Jean Stoetzel poses the problem, "For a foreign observer, Japanese behaviour, like that of other peoples... is on three different planes. First there is the exotic plane—the one that strikes the tourist, and which Herodotus delighted to note in his descriptions of Egypt." And he cites the Japanese author, Atsuharu Sakai who in his book "Japan in a Nutshell" lists 58 contrasts between Japan's customs and those of the West. Here are a few: Japanese strike matches away from them, wear white for mourning, write from top to bottom and from right to left, touch their nose when they say "I" or "me", beckon with palms downwards.

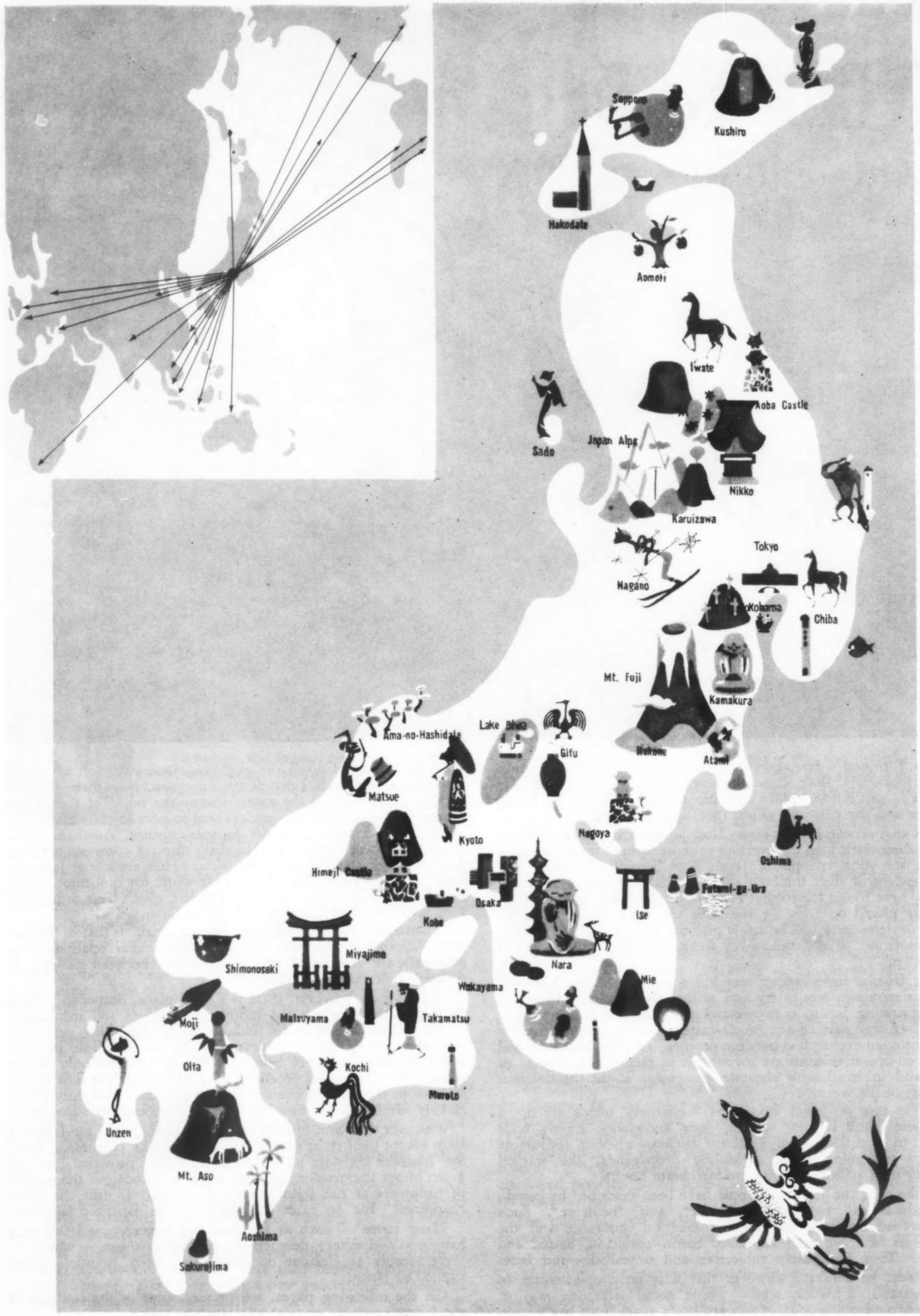
"The second plane", continues Dr. Stoetzel, "is that of 'human nature'... this is normally the plane on which relations with strangers are established and interchanges between peoples of different cultures are possible.

"Below these however, there is a third plane, deeper in a sense than the others, where the motivations, values and mechanism of the individual are to be found. While something very near to understanding can be achieved on the second plane, the true and full interpretation of behaviour can be obtained only on the third." But even Dr. Stoetzel, who states that the aim of the authors of the Unesco enquiry was to penetrate that third plane, frankly admits "We cannot say that we have entirely succeeded."

Whatever the plane, however, any understanding of the Japanese must accept their right to think and behave like Japanese. Thus, the Japanese consider all pleasures legitimate provided they are given minor importance, but they reject as scandalous the pursuit of happiness as the serious purpose of life. In fact the word "happiness" has no exact equivalent in the Japanese language.

Many terms — such as freedom and slavery, good and evil, happiness and misery, democracy and totalitarianism — which the West accepts as clearcut opposites are often pointless when applied to Japan.

On the following pages, we present some of the findings of the Unesco enquiry on post-war Japanese youth.


Sapporo
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Sado
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Nikko
Karuizawa
Tokyo
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Yokohama
Chiba
Mt. Fuji
Kamakura
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Atami
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Gifu
Ama-no-Hashidate
Matsue
Kyoto
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Ise
Futami-ga-Ura
Miyajima
Shimonoseki
Nara
Wakayama
Mie
Moji
Matsuyama
Takamatsu
Oita
Kochi
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Unzen
Mt. Aso
Aoshima
Sakurajima

JAPAN

youth eyes the outside world

ONY attempt to understand Japanese thinking and behaviour must take into account the fact that up until a relatively short time ago, Japan was an island-universe all of its own that had deliberately cut itself off from all contact with the Western world.

The Portuguese made a chance landing in the south of Kyushu in 1542; Saint Francis Xavier reached Kagoshima in 1549 and the Jesuits followed. In 1600 the Dutch appeared. Within a few years, however, Christianity was banished and foreigners were expelled. By the middle of the 17th century, not a single foreigner remained in Japan except for the Dutch who were confined to a small commercial concession in Nagasaki, and a few Chinese. Travel by Japanese outside the Empire on any pretext was prohibited as was the building of any ship with a draught of over 500 *koku* (92 tons).

The modern era was ushered in with the Meiji Restoration (Meiji means "order of light") in 1868. It marked the end of Shogun (feudal family) rule in the name of the Emperor. The last of the Shoguns abdicated and the Emperor reassumed full powers; feudalism was abolished and a feudal lord revolt crushed. Japan flung open its ports to the commerce, science, institutions and customs of the West.

And then the Japanese, who had embarked on only one foreign war of aggression in 1500 years of their history (the ill-fated Korean expedition of 1592-98), plunged headlong into military adventure—war with China, Russia, Korea, Germany, Manchuria, Indo-China, and finally Pearl Harbour in 1941 which ended with Japan's total defeat and unconditional surrender in 1945.

The world saw the Japanese people, who had waged a savage, bitter war in the Pacific receive the news of their capitulation if not without emotion at least without any mass uprising. The Occupation provoked no outbreaks of violence and there was no "resistance". The Japanese set themselves courteously and diligently to mend their ways. The defeat, the far-reaching changes in the regime, the trial and execution of Japan's military leaders caused even less protest than the Meiji revolution which had at least provoked one revolt in 1877. As Jean Stoetzel remarks "such docility is not merely suspicious after the determination shown by the people in their struggle against half the world; it is incomprehensible."

This complete turn-about, however, is an integral part of the conduct of life in Japan whether in personal or in international relations. In her remarkable study of Japanese culture, the late American social anthropologist Ruth Benedict has emphasized this point. Writing in "The Chrysanthemum and the Sword" she says "Japan's real strength which she can use in remaking herself into a peaceful nation lies in her ability to say of a course of action, 'That failed,' and then to throw her energies into other channels. The Japanese sees that he has made an error in embarking on a course of action which does not achieve its goal. When it fails, he discards it as a lost cause, for he is not conditioned to pursue lost causes. 'It is no use', he says 'biting one's navel'."

What, however, was the effect of all this on Japanese youth? How did they accept the fact of the 1945 defeat? Did they withdraw into themselves and nourish feelings of revenge or were they prepared to turn optimistically to the future, ready to co-operate sincerely with the other nations of the world? If so, how did they picture the other nations. What were their attitudes toward war, pacifism and the recent decision to rearm? These were some questions that the Unesco survey of Japanese youth sought to answer.

One fact stands out: The youth of Japan have not withdrawn into themselves. On the contrary, their eyes are open wide to the outside world. The polls carried out for Unesco by the

1853
The arrival of Perry

On the night of July 8, 1853, after Commodore Matthew Calbraith Perry of the U.S. Navy had anchored his small flotilla off the Japanese coast at Uraga, a meteor shot across the sky. 'This', noted the Commodore, 'could be construed as a favourable omen'. And so it was for Perry's visit marked the opening of Japan to international intercourse after two centuries of almost complete isolation. This is how a Japanese artist depicted the Commodore a century ago. The second illustration shows a Samurai guarding his homeland against Perry's "black ships".

'It is no use biting one's own navel'

One girl out of eight

In 1949 there were about 400,000 university students in Japan of whom one-eighth were girls. Nearly two thirds of the total student body is divided between the universities of Tokyo, Kyoto and Osaka. Tokyo University alone has an enrolment of over 180,000 students. Here, a crowd of students from Kyoto University assembles in the square outside the famous old Kabuki Theatre.

Japanese National Public Opinion Research Institute showed that as many as 58 % of the Japanese "want to know all about events abroad." Amongst the teen-age group the percentage was as high as 73 %. And curiously enough, teen-agers living in the rural areas show the greatest interest in foreign countries (76 %).

There one can say that if war often brings nations into closer contact than does peace, defeat opens the windows still wider, acts as a spur to national self-appraisal, to the desire for reform, and leads to comparisons with other ways of life and a search for examples to follow.

It should not be inferred from this, however, that the Japanese now look at foreign affairs or foreign countries through rose-coloured glasses. The Unesco enquiry clearly shows that the desire for knowledge about other nations is closely linked with a deep feeling of fear and anxiety which permeates Japanese youth. In fact nearly eight out of ten young people who "want to know" feel that "events in foreign countries can adversely affect the Japanese way of life".

Unlike the Japan of the pre-war militaristic period, the post-war Japanese freely admit that Japan is not the hierarchical superior of all other nations and see many countries far ahead of her.

By far the most popular is the United States, which over 80 % of Japanese youth considered ahead of their own country. Although criticism of the U.S. is not lacking, the credit side by far overweighs the debit side, and there is deep respect for America —the victorious power. This is an important element in the psychology of Japanese youth.

After the United States, the countries considered ahead of Japan are England (18 %), France (7 %), Germany (6 %), the Soviet Union (5 %), Switzerland (2 %), and Denmark (1.5 %). These percentages may seem small but actually they represent large numbers of people; one per cent of the population 15 years of age or over representing some 500,000 persons (1).

But more interesting perhaps than the countries considered superior to Japan are the factors which the Japanese feel put these nations ahead of their own country. Far and away above all other considerations the Japanese admire foreign material power, that is, scientific, technological and industrial advances, rather than foreign achievements in the intellectual, cultural or moral spheres.

This casts a revealing light on the idea that the Japanese really have of the West, and indirectly on their opinion of how Japanese civilization compares with that of the Christian industrial West. The Japanese look at the West as materially powerful and thereby enviable, but not truly cultivated and a little lacking in soul.

The table published on page 19 shows the degree of importance attached by the Japanese to different factors they deem superior in the six foreign countries most frequently named.

Thus while technology is the most important factor which makes for American superiority in Japanese eyes, it is even more marked in the case of Germany. In only two instances is any other factor of superiority the most frequently mentioned for a foreign country: economic evolution for Denmark and intellectual values for France.

(1) It is interesting to note here that 72 % of Japanese youth are eager to go abroad, the 10 countries most frequently mentioned being : USA (48 %) ; France (8 %) ; Great Britain (6 %); Germany (3 %) ; Soviet Union (3 %) ; Switzerland (3 %) ; China (2 %) ; Brazil (2 %) ; Hawaii (2 %) ; Denmark (1 %).

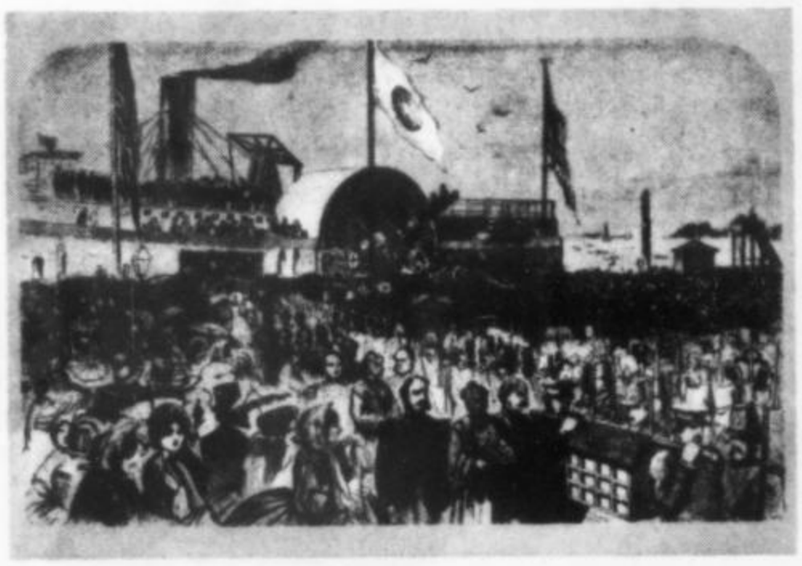
The highest standard of living is attributed to America, France and Germany; the most advanced political development to Switzerland, Great Britain and the Soviet Union in that order; and the highest "spiritual values" (i.e. manners and customs, politeness and strength of character) to Great Britain and Germany.

When asked to say what Japan could learn from the way of life of foreign countries, by far the largest number of young people and adults alike chose Western comfort in the home: Western labour-saving devices, improvements in the kitchen, electricity at home, and scientific appliances which facilitate the housewife's job. Some Japanese stressed that Japan should adopt the Westerners' punctuality, respect for women, and health techniques. Western clothing, food and housing aroused relatively little interest on the whole. A third of the Japanese though could see nothing at all in foreign ways that they wanted Japan to adopt.

Despite the fact, too, that a good half of the Japanese public had nothing to say about Western traits to be avoided, criticism of foreign ways and customs was by no means lacking. Here are a few of the things par-

1860

A mission goes abroad

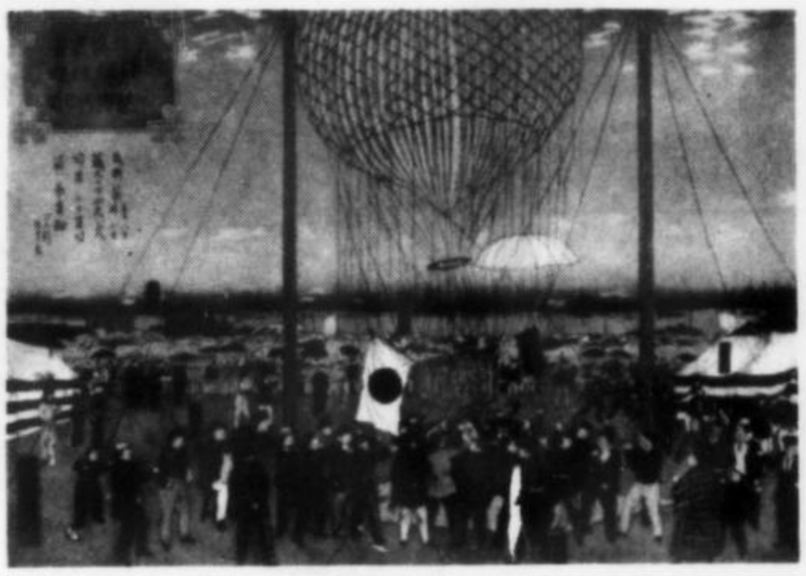


After the signing of the U.S.-Japanese Treaty of Friendship in 1854 Japan established official diplomatic relations with European nations. But the first Japanese diplomatic mission was not sent abroad until 1860. Arriving in the United States it was received by President Buchanan in the White House, where delegates were startled to find that the President was dressed like other people and he did not even wear a sword.

1877

Foreigners settle in

The first foreign trading settlement in Japan was established in 1877 at Tsukiji (Tokyo Province). Foreigners who arrived that year saw the flying of the first balloon by the Japanese Navy Ministry. The flags of nearly every nation which flew within the settlement showed that Western civilization was beginning to penetrate Japan. Special foreign areas with extra-territorial rights disappeared in 1894, Under the new agreements reached with other countries Japan was now recognized as an equal for the first time.



1883

First western house

Rokumeikan, the first Western style building constructed in Tokyo in 1883, caused a great sensation in Japan. The Japanese Government held lavish parties there for the leaders of the foreign colonies. Rokumeikan was the result of a Government policy for the "Westernizing of Japan", and its purpose was to increase Japan's international prestige. This engraving depicts a ball given to honour the birthday of Emperor Meiji who opened Japan to the Western World.

Ancient traditions and new aspirations

Along with the influence of age-old traditions symbolized by the statues of Kyoto, famed city of classical culture, young people in post-war Japan are now exposed to new ways and ideas. One of the most important social revolutions since the war has been the change in the status of women. For centuries men have dominated Japanese culture. Today women can vote—previously an unheard-of privilege. Schoolgirls of today are growing up under the influence of a new feminist slogan, "Lets develop the power to think and act for ourselves."

1939

Something in the air

On August 9, 1939, a Japanese aircraft, the Nippon-Go, took off from Tokyo for a round-the-world flight, returning to Japan on October 20, after demonstrating to the world the extent of aviation development in Japan since the first test flight which took place there in 1910. But between these dates an uneasy peace had flamed in the West into World War II, which was to spread to the Pacific when Pearl Harbour was attacked on Sunday December 7, 1941.

The good and the bad in 'Ijin' — the foreigner

ticularly criticized by Japanese youth:

1) Social relations between men and women are too crude and too free. "They walk arm in arm or hand in hand."

2) Women are placed on a high pedestal. "The position of men is humiliating."

3) Women's dresses are extravagant and gaudy. There is "stupid slavery to fashion". Too much lipstick, excessive makeup, and addiction to permanent waves. "Westerners kiss in the presence of others."

4) Foreigners don't understand the art of good living. "They are constantly eating and chewing both at work and in the street."

5) There is no strong family bond. "They don't take care of their parents and have no sense of filial duty."

6) Their outlook is too materialistic. "Foreigners attach too much importance to money. They depend too much on science and their mechanical civilization. They measure spiritual values in terms of material ones."

The actual percentage of the people voicing these criticisms is small in each case (at no time exceeding 8 % and usually 3 to 5 % of those polled) but the remarks are significant and doubtless reflect Japan's close experience with the Occupation.

The Unesco enquiry also furnishes us with revealing information on the foreign reading habits of Japanese youth as well as their interest in foreign films and radio programmes.

The Japanese are a great reading nation. Illiteracy—contrary to popular opinion in the West—is practically non-existent despite Japan's complex system of writing. The public's reading taste is highly developed. Daily newspapers are numerous and the most important have circulations among the highest in the world (the two leading papers of Tokyo, *Asahi* and *Mainichi*, have a daily circulation of over three million each). Many weekly and monthly magazines exist, —60,000,000 volumes published in 1950. and the output of books is considerable

Of the young people questioned by Unesco in Tokyo, only three percent never read newspapers and 18 did not read the weekly or monthly magazines. Fifty-two per cent read books. Interest in Japanese translations of foreign publications was high. Foreign books most often cited are French, especially the works of Romain Rolland, André Gide and Camus.

The Japanese also seem to prefer foreign films to their national productions. Out of 100 persons questioned in Tokyo, for example, only 7 preferred Japanese films, 12 gave their preference to foreign films generally without specifiying nationality, 11 preferred French films, 7 American films, and 7 British films.

In interior villages, Japanese films and American Westerns are most popular; while in the towns young workers of both sexes prefer French and Italian movies. A Unesco investigator concluded: "Generally speaking, Japanese films (historical or otherwise) and American Westerns are favoured by the lower classes of the population and French films by the upper. One can say that the cinema is the most popular pastime of the youth of Japan."

Similar findings are noted by Unesco for radio listening habits. Japanese youth are more interested in programmes broadcasting foreign music than in their traditional music. And the younger he is the less he wants to listen to Japanese music.

Thus for the third time in the history of Japan, the country is wide open to Western influences. The nation as a whole clearly is eager to multiply contacts with the outside world and this eagerness is greatest amongst the young.

But we should not forget that the two previous occasions did not produce fortunate results. The economic and religious infiltration which began in the middle of the 16th century ended, a century later, in the complete self-isolation of Japan. The Westernization of the Meiji period led to the development in the Japanese of contempt for the other Asiatic nations along with hatred and envy of the peoples of Europe and America. It was thus responsible for one of the most brutal attempts at aggression in modern history.

Nature of superiority over Japan	United States of America	Great Britain	France	Germany	U.S.S.R.	Switzerland	Denmark
Science and Technology ..	71 %	55 %	38 %	77 %	63 %	42 %	26 %
Intellectual values	14 %	23 %	55 %	17 %	14 %	12 %	10 %
Standard of living	18 %	16 %	19 %	18 %	5 %	14 %	12 %
Political evolution	7 %	22 %	10 %	3 %	19 %	29 %	14 %
Economic evolution	11 %	11 %	7 %	8 %	14 %	15 %	67 %
Spiritual values	5 %	14 %	7 %	11 %	5 %	6 %	2 %
Other particulars	6 %	3 %	4 %	2 %	3 %	9 %	0 %

How Japanese rated themselves in Japanese National Public Opinion Institute poll

In the years following the Second World War the military and industrial power of the United States gave rise to a wave of respect and admiration. The presence of the Occupation troops and services enabled the Japanese to acquire direct knowledge and better understanding of these "strangers"— in Japan as in many other languages a "foreigner" (*ijin*) means a "strange" or "different" man.

According to Unesco's enquiry, the Japanese harbour no intentions of embarking on any sort of war of revenge and the youth of the country even less so. The last war has left deep scars in the minds of the Japanese, and to a traveller journeying through the country, Japan appears one of the most passionately pacifist nations in the world today.

The Japanese have conceived such a deep fear of war that it finds ex-

1945 'Twentieth century hell'

The first atomic bomb exploded over Hiroshima on August 6, 1945, and caused the deaths of over 260,000 people. This was the final blow which shattered the militaristic regime. Two Japanese painters Maruki and Akamatsu have depicted some scenes from this "Twentieth Century Hell", spending more than four years to finish a set of five pictures.

pression on every possible occasion. When the National Public Opinion Research Institute asked "what is the thing—personal or otherwise—which worries you most and makes you most unhappy at the present moment?", the most frequent reply was "economic or money problems", while the second was "fear of war". It is here that one of the most burning problems of post-war Japan—rearmament—is raised.

The new Constitution of Japan contains an Article solemnly renouncing war and provides that Japan will not maintain an Army, Navy or any means of waging war. As a result, the only armed forces in Japan were the National Police Reserve Corps and the Coastguard. In June 1950, however, the Korean War broke out. Historic events such as the Korean War, the Peace Conference in San Francisco in 1951 and the signing of the peace treaty restoring independence to Japan have driven the problem into critical focus. In January 1952 the National Police Reserve was reorganized into the National Safety Force. By degrees, Japan has started out along the path of rearmament.

In May 1946, immediately after the adoption of the new Constitution, an enquiry by the *Mainichi Shimbun* (one of the important Tokyo dailies) covering some 2,000 intellectuals showed that a large majority (69 % of the men and 73 % of the women) thought the Article in the Constitution renouncing war was "necessary ".

Since then, however, a marked change of adult public opinion has taken place. In August 1950, 39 % of the population was for rearmament, 33 % against. By March 1951, the figure had risen to 47 % for, 24 % against, and by January 1952, to 57 % for rearmament and 24 % against.

The Unesco survey, however, shows a different picture for Japanese youth. Young people appear to be consistently more pacifist than their elders, and this is particularly marked among university students. Opposition to re-armament was in fact found to be strongest in all age brackets among those people who had had a university or equivalent education.

But investigators also reported: "The forces of pacifism in Japan are perhaps less substantial and effective than may have appeared a few years ago... many undoubtedly sincere pacifist opinions are seen, on analysis, to be superficial, sentimental, and easy to upset."

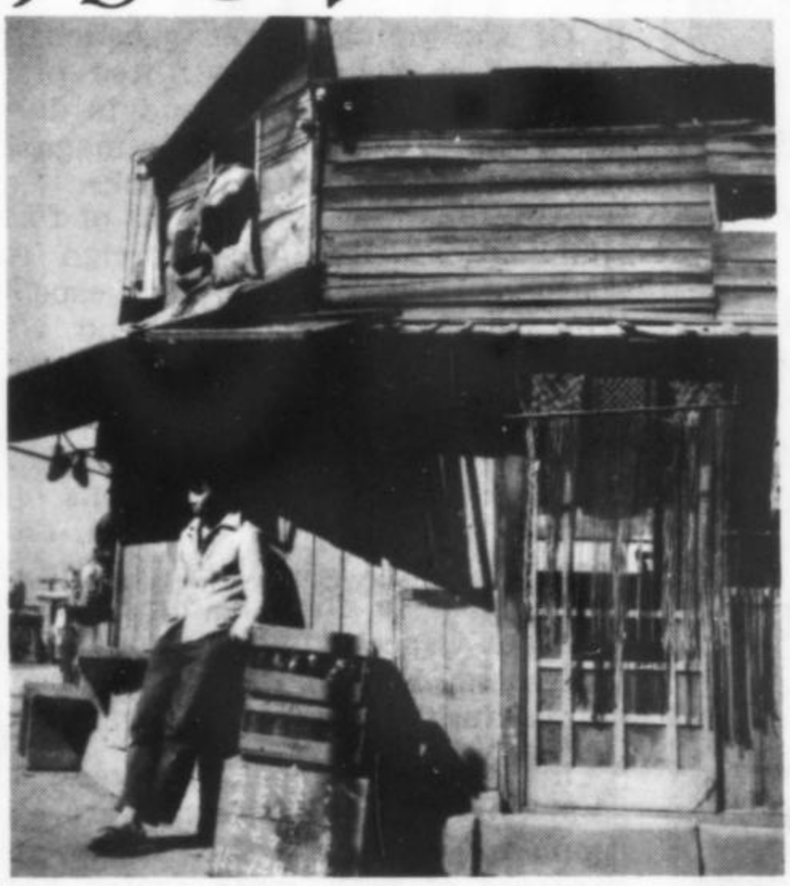
The wave of pacifism which flooded Japan after the war was only partly due to a recognition of the evils caused by military adventures. It also grew from a sincere belief that war was not only avoidable, but that it would undoubtedly be avoided in the future.

There are still plenty of people who believe this today, but world events since the war have had a strong influence on most Japanese. The majority no longer feel that "peace at any price" is worthwhile and this is a view which young people especially are quick to affirm.

In considering the implication of this trend in public opinion, it is worthwhile recalling the words written by Ruth Benedict in 1946:

"At present the Japanese know militarism as a light that failed. They will watch to see whether it has also failed in the other nations in the world. If it has failed elsewhere, Japan can set herself out to prove how well she has learned the lesson that imperialistic dynastic enterprises are no road to honour."

1954 A child of Hiroshima



When Hiroshima experienced its cataclysm this youth was still a small child. Today he lives in the rebuilt city whose wooden houses still recall scenes of disaster and misery. Here and in other cities the Japanese have cleared away the ruins, turned their backs on an unhappy past. The children of Hiroshima have not yet grown to manhood and their memories are still scarred by the war, but their generation already offers encouraging signs to suggest that the Japan of tomorrow will be a better place than the Japan of yesterday.

THE IMPERIAL WALLS ARE DOWN

THE question of young Japan's attitudes towards its national institutions is the kernel of the whole Unesco study carried out by Jean Stoetzel, Frits Vos and Japanese public opinion pollsters..

The legal and administrative structure of Japan has undergone a profound transformation since the end of the war. The economic organization of town and country has been extensively recast and the Empire has become a democracy with a strong bias towards decentralization in certain spheres.

Women have been given equality with men, not only politically, but in the family and in daily life, while the principle of primogeniture (inheritance by eldest son only) apparently strongly entrenched in the country areas, has been severely modified. The young men are free to marry as they wish, and no longer need the consent of their families; at the same time attention has been drawn to the dangers of over-population, and to all intents and purposes official sanction has been given to birth control. Lastly the "established" religion has been abolished root and branch and freedom of worship has been granted to all faiths.

But however important laws may be, institutions exist only through the men who make them work. If these radical innovations are to be incorporated into Japanese society, it will be primarily through the agency of the young. The Unesco enquirers therefore attempted to determine the attitudes of young people towards economics, politics, the family and religion.

The object of all the reforms mentioned was to reduce the excessive pressure of authority on the individual, in his family relationships, in his work and in his

'I am not a living god'

In the Imperial Rescript of January 1, 1946, the Emperor Hirohito solemnly declared to the Japanese people: "I am not a living god". With these words, the Emperor formally put an end to the absolute power which he had held until the Japanese surrender in 1945. Later, the new Japanese Constitution proclaimed: "The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the will of the people in whom resides sovereign power." Traditional respect is still paid to the dynasty which has reigned over Japan since 600 B.C. The Emperor Hirohito is, in fact, head of the oldest of the world's reigning families. Previously, the wall surrounding the Imperial Palace was a barrier separating the "Son of Heaven" from his people. Democracy in Japan has not yet abolished all barriers, but between the people and the Emperor the wall is down.

Problem Nº 1: Overpopulation

civic and public life. What, in the result, is the attitude of the young towards authority in all its forms? Do they feel free? Do they want to be free? Do they feel what freedom is? In other words, do they intend to play an active part in the life of the community, with a fully developed sense of their responsibilities ?

On the whole, and despite very real grounds for apprehension, Japanese youth are not pessimists. The majority think that living conditions throughout the world will become progressively better and the youngest age groups are frankly optimistic.

However attached they may be to tradition, the Japanese waste no time on futile regret for the past. In one of the groups interviewed, barely 7 % said they would have preferred to live in a past era, 37 % preferred the future while 41 % (54 % of the men) were content with the present. The Japanese put their trust in their capacity for hard work and in technology which they admire most in foreign nations and which they most wish to import.

83 million in 1950

87 million by 1953

The chief cause of their difficulties, as they see it, is overpopulation. The population problem, in fact, has become the most important question since the war and both the government and civil institutes are studying ways to solve it. The population is increasing at the rate of one million persons a year — latest statistics show a rise from 83 million in October 1950 to 87 million in October 1953. In 1950 the Japanese National Public Opinion Research Institute asked what should be done to remedy the shortage of food, housing and employment; over-population was mentioned in 60 % of the replies, and the same investigation showed that the younger generation was considerably better informed on the problem than their elders. Many public opinion polls have been made on this question since the war. Family planning has been advanced by many Japanese as a way of solving the problem. However, other views are strongly advanced : planned emigration, and the introduction of reforms to eliminate social inequalities.

★

As far as the general economic picture is concerned, Japanese youth are not highly critical and seem to prefer personal solutions to their financial and material problems. Do they have a more independent attitude toward political institutions or do they continue to follow the traditional path of submission to higher authority? Unesco's enquiry seems to indicate that the latter is both more prevalent and more deeply rooted but with some reserves.

Japanese youth are making a real effort to break away from the political thinking of the past and the heroes and rulers of yesterday are being repudiated. The following question was put by one of Unesco's investigators to youth in Tokyo : "Do you think that the ideas of Japan's military and political leaders between 1930 and 1940 were basically correct though these leaders were unable to achieve their aims ?" A total of 49 % said that the ideas were wrong, but 26 % thought they were correct up to a point while 15 % considered them correct.

The new watchword "freedom" has been greeted with enthusiasm by young people but they do not think it is as new as all that. "In the Heian era", said one 19-year-old sales girl, "we tried to find it and now we're trying again." A majority of the younger generation, though, do not feel that democratic regimes such as those in Great Britain, France or the U.S. would be suitable for present-day Japan. This does not mean that they reject democracy but rather that they are searching for a "Japanese democracy" which has still to be created. " Every nation is different", they say, "so each country's system must differ too."

On the whole political activity or interest on the part of the young is not very marked though it is slightly greater than among adults. Young people living in the towns furthermore are more politics-conscious than those living in the villages.

In the face of the civil authorities, Japanese youth appears to have more independence though this attitude is still more the exception than the rule.

Thus while most Japanese (70 %) think that citizens should be able to discuss public affairs in general, the view that this should be left exclusively to the government is quite common in the rural areas for all age groups. In all instances surveyed, though, the younger the individuals questioned the more they maintain that expression of opinion should be as free as possible. When the investigation is pressed further, however, their certainty about freedom of speech and the right of discussion begins to crumble and authority recovers all its prestige. Women tend to hold aloof from civic life and do not generally take sides in situations where the civil authority is implicated.

All fanaticism must be excluded

Up until the end of the last war the Emperor was the supreme head of the traditional political structure of Japan.

The terms of the Japanese surrender on 15 August 1945 put an end to the absolute power of the Emperor and to the bases for the blind subjection of the people to Imperial power.

Have these changes, in effect, meant an end to the traditional Emperor worship, particularly amongst the young people? Reporting on Unesco's investigation in this respect, Mr. Stoetzel remarks that "not a few traces of the traditional devotion to the Emperor are still to be found in the young."

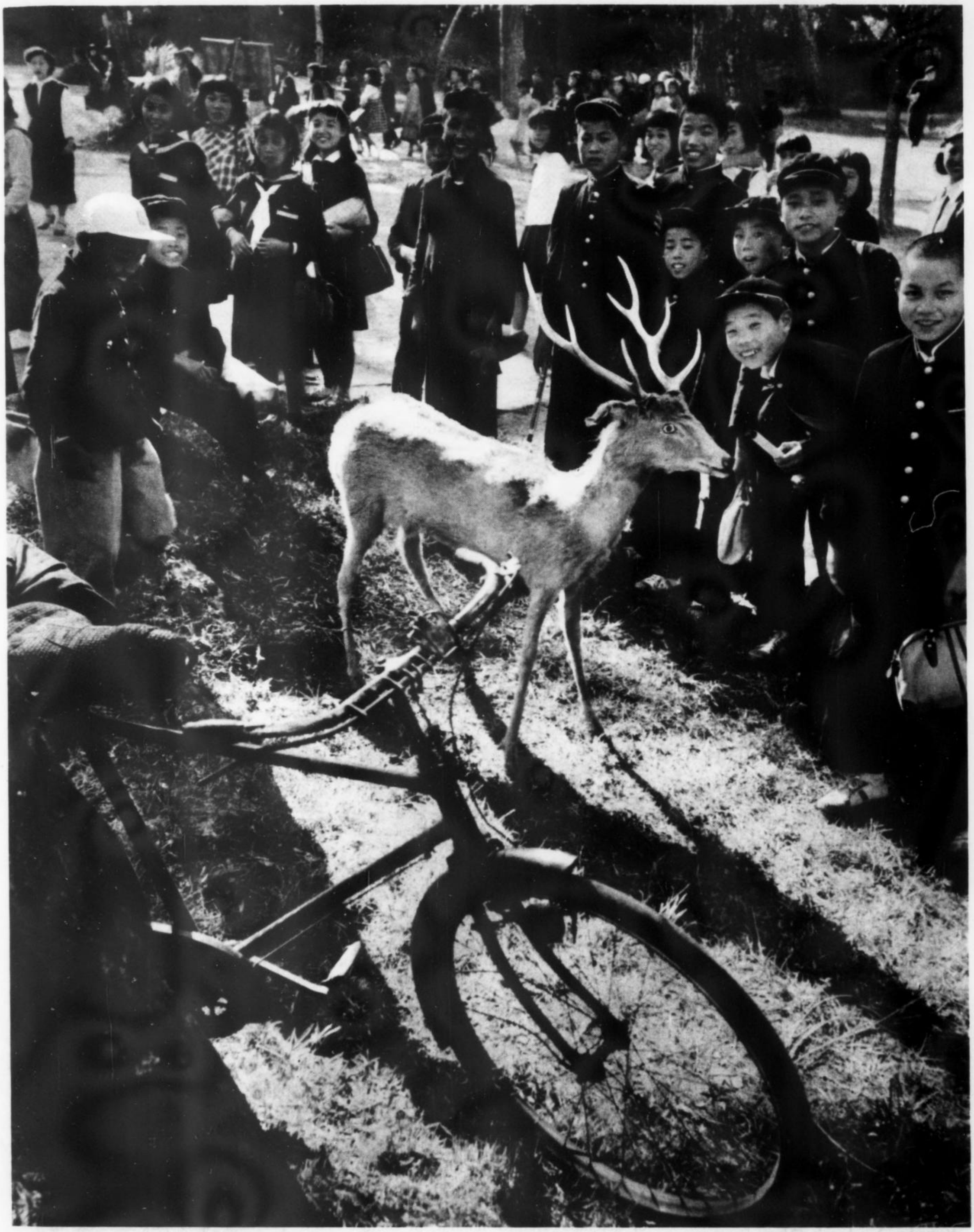
★

In one of the polls conducted the following question was asked : "Although Tojo has been sent to the gallows as a war criminal, the Emperor, who declared war on the United States of America, was not regarded as a war criminal. Do you think this is reasonable or unreasonable? " The vast majority — about 78 % — thought it reasonable : the commonest reply (73 %) was that after all, under the dictatorship of Tojo, the Emperor had no real power; in 5 % of the replies the point was also made that it was the Emperor who gave the cease-fire order over the radio.

The Emperor remains, at the very least, the symbol of the nation, not merely on paper but in the hearts and minds of the people. This was the view of 74 % of the young people questioned in Tokyo. As regards Emperor-worship, 17 % of the same group had no opinion about it, 37 % had objections to it, but the majority, 46 %, still thought it good or even necessary.

Attachment to Imperial and national traditions thus remains very strong. The great annual celebration of the foundation of the Empire, on February 11, is now omitted from the list of official holidays. But 85% of the young people questioned in one series of polls favoured the revival of Empire Day. The comments are worthy of note : " Reviving Empire Day is a good idea; but all displays of fanaticism must be rigorously excluded. No attempt must be made to treat a myth as if it were the truth." "I am in favour of reviving Empire Day but only as a way of marking the birth of the new Japan. We should therefore change its name."

These remarks give us an idea of the sincere desire for reform which exists among some of the people. On the whole, however, the replies confirm one extremely important fact — that the youth of Japan have preserved intact their sense of continuity with their country's most distant past and retain a sharp awareness of Japanese history even in its mythological aspects. For today's Japanese youth, Japan is still a nation with a past.



One Japanese out of two is under 25 years of age

The population of the world increased by 30 million persons between the middle of 1951 and mid-1952, according to the latest edition of the U.N. Demographic Yearbook. If this increase continues it will take less than 70 years for the world to double its present population. This rejuvenation of the world's population is nowhere more obvious than in Japan whose population has tripled during the past 70 years. One out of every two Japanese is less than 25 years of age.

DILEMMA IN THE FAMILY

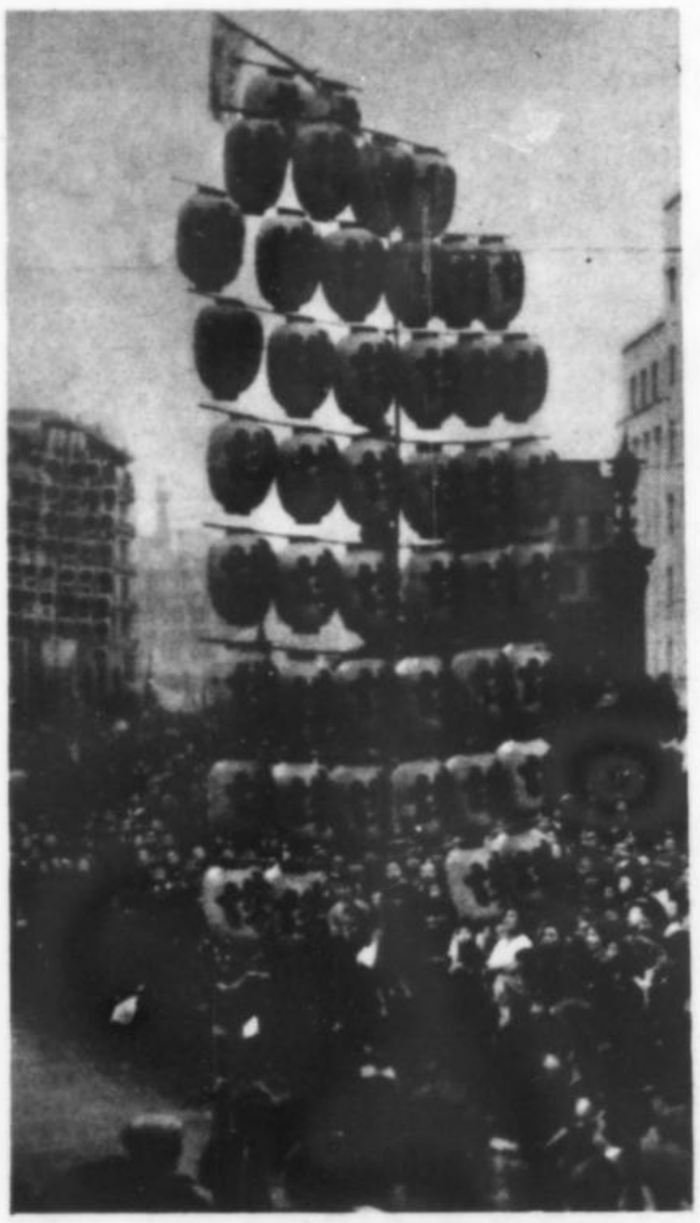
Respect and obedience or a clean break with tradition?

THERE is an old Japanese riddle which asks: "Why is a son who wants to offer advice to his parents like a Buddhist priest who wants to have hair on the top of his head?" (Buddhist priests shave their heads). The answer is, "No matter how much he wants to do it, he can't."

To Western minds this riddle may seem like an Oriental version of the once current remark "Children should be seen but not heard." In reality, there is no connexion between the two since the son in the Japanese riddle means not only a little boy of, say, eight, but sons of 30 and 40 who are married with children of their own.

Although the attitudes of young people toward their family is undergoing important changes today, the riddle does help to illustrate two fundamental aspects of Japanese life—the idea of hierarchy and filial piety.

Hierarchy is basic to Japan's whole notion of social relations. It is to be found in the many infinitely complex rules, customs and conventions that regulate every-day life; every greeting, every contact indicates the kind and degree of social distance between people. The Japanese have built up a "respect language" which they accompany with bows and kneeling. It is not enough to know to whom one should bow but also to exactly what degree, for this may range from a slight bow to kneeling with the forehead touching the hands on the floor.



November 3 is Japan's Culture Day. A national holiday, it is an occasion for cultural meetings, exhibitions and all kinds of festivities. Here a juggler balances a single bamboo on his chin causing 46 paper lanterns (**chochin**) to bob and sway.

Etiquette and hierarchy

HIERARCHY is observed above all in family life. Whereas in the West etiquette is usually quite relaxed within the intimacy of the family, this is not the case in Japan where it is precisely in the family that respect rules are learned and applied.

The Japanese family is a tightly-knit social—and economic—unit. The sense of family—of belonging to a family, of acting in the family name, of defending family honour, of doing things on behalf of the family, of being worthy of the family ancestors—is extremely powerful particularly in the rural regions. The common cult is a symbol of the family bond and people regard reverence of the family shrine as one of their most important duties.

Membership in many kinds of organizations is on a family basis. Marriage is a family affair, and family continuity is so important that when there is no male heir every effort is made to adopt a son to carry on the family name (usually the husband of the eldest daughter).

The Japanese family is hardly larger than most Western families. In addition to the married couple and their children, it usually includes either the husband's or wife's parents, a brother or two and their children. On an average there are from 4-6 persons in the towns and from 7-8 in the country areas.

First in line for the bath

THE structure of the family is strictly hierarchical. All authority is vested in the father or the grandfather (if he is alive). At meals he is served first and he is the first to enter the communal hot bath (men, women and children bathe together in almost boiling hot water). All the rest of the family bow to him; ownership of the family property is vested in him; he is the family priest and makes and breaks the marriages of his children even when they are grown up with children of their own. His authority ends only with his death or voluntary retirement.

Immediately after the father in seniority comes the eldest son. According to tradition and former laws he was the sole heir and inherited all the family property. Since the war a new law provides that all children and relatives have the right to share in the inheritance on an equal basis.

In practice, though, the law is not strictly followed. Most farmers feel that their land holdings are too small

and that equal partition would ruin the family economically. They ignore the law and leave all the land to the eldest son. Others split it up unequally according to age, and only a small few do so equally among the sons (but not the daughters).

The feeling of dependence on the family and of respect for hierarchy is inculcated in children's minds from an early age. A child learns during babyhood to bow to the head of the family and takes part in social functions even before he can walk. His mother who carries him everywhere on her back pushes his head down whenever she herself bows. At all times the child absorbs the idea that he needs his family.

Hierarchical authority comes to be accepted not as the dictation of autocrats but as a duty in the interest of the family. As Ruth Benedict puts it: "The Japanese learn in their family experience that the greatest weight that can be given to a decision comes from the conviction that it maintains the family honour. It is not a decree enforced at the whim of a tyrant who happens to be the head of the family. He is more nearly a trustee of a spiritual and material estate which demands of them all that they subordinate their personal wills to its requirements.

This, then, is the traditional basis for life and learning. How has it fared in Japan's changed post-war conditions? Have official reforms really changed the way of life? Have they encouraged young people to show more initiative and independence within their own families? Do young people welcome the new opportunities offered them?

KEEP SMILING

When in sorrow, the Japanese do not like to make others feel sorry and so they often talk about their misfortunes with a broad smile. Some Japanese do so even when they say: "My father died this morning".

The Unesco enquiry focused on the situation caused by the conflicting pull between traditional ways and the new social evolution in Japan. This conflict is especially strong in the minds of young people, many of whom are torn between the age-old tradition of respect and obedience to their parents and a desire to display more independence and initiative.

From the enquiry it soon became clear that the younger generation in Japan no longer accepts its elders' ideas unquestioningly. All those who were asked whether they had disagreements with their parents and the other older members of their families replied that they did. To Westerners with their much freer and easier family relationships there is nothing very surprising about this. But for young people in Japan to question their elder's authority and wisdom involves the whole structure of the traditional form of Japanese family life.

Most disagreements arose "between old-fashioned views and new ideas about social problems such as divorce, equality between the sexes and the principles on which children should be brought up." As might be expected, they were at loggerheads with their fathers more often than with others in the family.

Some people went even further. Among a hundred young people questioned in Tokyo, 35 accused the previous generation of not having acted correctly; and only 21 had no criticism to make. In the same group, 50 thought there was a gulf between themselves and the previous generation; 14 others said the gulf existed but was not very wide and only 27 thought that the link between themselves and their predecessors was unbroken.

That youth is viewing its family relationships from a new angle was confirmed by their elders. A National Public Opinion Research Institute investigation showed that 66 % of Japanese consider that "the number of children who pay no attention to their parents has increased of late." A Tokyo Family Court Judge, speaking about the connexion between juvenile delinquency and family tensions, instanced, among other causes, the fact that the family "no longer interests" many young people. In Sapporo, teachers said that the conflicts between parents and children were increasing—not because moral training in the schools had been done away with, but because the idea

(Continued on page 30)

Firmly anchored

It is only after a baby has been taken to the local shrine at the age of 30 days that his life is thought to be firmly anchored in his body so that it is safe to carry him around freely in public. He is carried on his mother's back, a double sash passed round the mother's shoulders and tied in front of the waist. Older children carry the baby, too, even at play.

Teen-Ager's day...

(TOKYO)

Though Michiko Jinuma is aged 20 in Japan, she is still only 19 by Western reckoning. In Japan children are already counted as being one year old on the day of their birth. Michiko, daughter of a Tokyo judge, lives with her parents and three sisters in a typical Japanese wooden house with nine rooms. Every other day she travels into Tokyo by the electric train—rarely getting a seat, for young men don't make room for girls—to attend classes at a fashion school where students learn dressmaking, designing and dancing. Out of classes Michiko loves to stroll through Tokyo's streets, "window shopping" and admiring the dresses with a growing professional eye. Returning home in the evening, she prepares her work for the next day or sets about altering one of her dresses. She has quite an extensive wardrobe: four two-piece dresses, five one-piece dresses, two kimonos and six pairs of shoes. With the kimono she always wears the Japanese "gethas" (wooden shoes). Michiko, in fact, lives the easy and care-free life of a middle-class girl. She is on good terms with her parents who allow her plenty of freedom. "If you think it is right, then do it; if you think it is wrong, then don't", her father tells her. She uses powder and lipstick, nail polish, face lotion and oil for the hair. In the home she helps her mother with the housework—but without much enthusiasm. Before meals she always says a prayer before the shrine of Buddha in the house, and every two weeks she changes the flowers and leaves that decorate it. When she is not in school she likes to read the paper and listen to the radio (plays and Western classical music are her favourites). In the evening she helps her mother to prepare dinner, and then comes the most delightful time of the day for the family. They are all together and tell each other the happenings of the day. Michiko has plenty of friends, but no boy-friend in the Western sense. She would like one older than herself with whom she could talk about everything. She hopes to marry and have three or four children, but no more. Overpopulation in our country is a menace, she says, "and we women have an obligation there".

TEA IN THE FAMILY CIRCLE. "THE MOST DELIGHTFUL TIME OF THE

CHANGES IN THE WARDROBE. MICHIKO MAKES HER OWN DRESSES.

STUDY

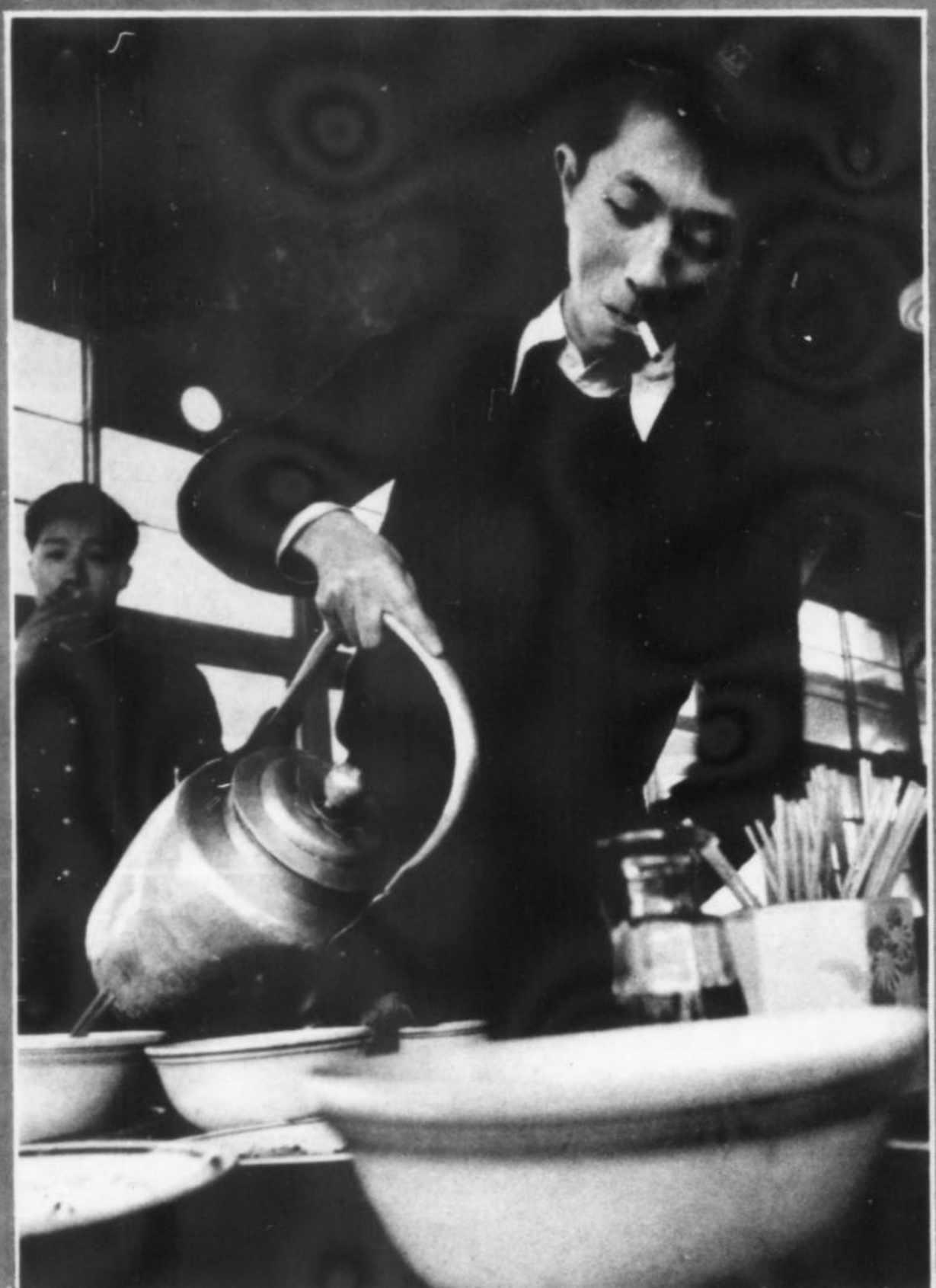
IME OF THE DAY", SAYS MICHIKO.

STUDY IN SKIPPING. HEALTH GOES WITH BEAUTY.

Always smiling. Even when chopping onions in the kitchen.

Beauty in Western garb. A change from kimono and knitting.

CONFIDENCES IN THE LUNCH HOUR. A CLASSICAL HEAD IS EAVESDROPPING.



A BOWL OF "SENCHA" (ORDINARY TEA) IN THE STUDENT CANTEEN.

A NEW ACTIVITY IN THE UNIVERSITY COURTYARD—BASEBALL.

A UNIVERSITY UNION MEETING—TALK, SMOKE AN

A RARE RELAXATION—A CHAT AND "SAKÉ" IN A KYOTO BAR.

AND SUNLIGHT FILL THE ROOM. GORO WORKS FOR THIS UNION.

A LIGHT BURNS UNTIL THE EARLY HOURS.

Student's profile...

(KYOTO)

Goro Suma is a law student at Kyoto University. As his family lives far away in the north of Honshu, the main Japanese island, Goro rents a tiny room where he studies and sleeps. He takes his meals in a restaurant nearby—rice, mussel soup, "natto" (a kind of bean), "tsukudani" (seaweed with small fish) figure largely on the menu—or preferably at the student canteen where food is cheaper. Apart from his books, he owns three suits, two uniforms (student clothes), a pullover, two pairs of shoes and a pair of gumshoes. To pay for his studies he works as secretary of the university professors' and employees' union. For this he is paid 6,000 yen (almost $20 per month). He spends 3,000 yen on food, 1,000 on books, and every day he rations himself to 15 cigarettes of the cheapest brand (30 yen) and he buys a newspaper each evening (90 yen per month). As much of his time is taken up with his work for the University Union, Goro "burns the candle" until about two each morning to catch up with his studies. But he still finds time for games of baseball and ping-pong and occasionally for skiing. Like most Japanese youth he is interested in films, especially "realistic" ones and is fond of Western classical music. He disagrees with his father on many matters, but when he is in trouble he seeks his father's advice. He does not belong to any religious sect. Goro wants to become a teacher and he hopes to marry soon. He intends to have two children.

AN OLD TRADITION—SPORT, BUT NOWADAYS JUST FOR SPORT'S SAKE.

A BREAK FOR LUNCH—TEA, NOODLE SOUP, FISH STEAKS.

Equality between the sexes, but...

Carps on a Bamboo Pole

The carp is a Japanese symbol of courage and perseverance. Every May 5th, for the Boys Festival (*Tan-go-no-sek-ku*) bamboo poles are raised outside every house from which fly *Ko-nobori*, hollow fish made of gaily painted paper or cloth—one fish for every young son in the family. The fish (here floating before the castle of Osaka) serve as symbols for boys in overcoming the difficulties they meet.

Well-dressed bride and groom:

Autumn (September to November) is the most popular wedding season of the year in Japan. Most brides wear very elaborate kimono at the ceremony, and traditionally are given a *taka-shimada* coiffure, with a white hairband to cover the "horns of jealousy" that all women are superstitiously believed to possess. The old custom of shaving the eyebrows

(Continued from page 25)

of freedom had been misinterpreted. "Democracy is not properly understood", they said.

But the view held by older people and teachers that young people are no longer interested in family life was not borne out by other investigations. Attitudes of the young towards the hierarchical system in the family are undoubtedly changing but youth still appear to attach a good deal of importance to family values.

Both boys and girls gave first place to family relationships when asked to indicate from which activities they expected to get most satisfaction in life. They gave it preference over such alternatives as careers, community work, religious beliefs, etc. On another occasion people were asked to name a particular thing they hoped to achieve during their lives. Many replies showed concern for family affairs—"to be a good son or daughter;" "to bring up one's children properly."

A dilemma for youth —but no way out

IN Japan young people depend psychologically on their families and also look to them for economic security. And that is why many attempts by young people to emancipate themselves come to nothing.

The psychological predicament of some is reflected in the following fragment of a conversation with a youth of 17, the son of a purged officer: Question: Do you think that when you are a man you will be happier than you were as a child?

Answer: Yes, I think so.

and blacking out the teeth is no longer kept up. According to custom the room where the marriage takes place is decorated with lucky emblems—storks for fertility, bamboos for plenty and tortoises for wisdom. The bridegrooms, however, are usually dressed in Western style. But as soon as the ceremony is over, most couples start on their honeymoon in their very best Western dress! Although a Japanese officially reaches his majority when he is 20 and is granted the right to vote, the real line of demarcation between adolescence and adulthood is considered to be marriage and even parenthood since the marriage is often not registered before the birth of the first child. Fatherhood makes a man a full member of the community while motherhood entitles the wife to smoke, drink and tell indelicate stories. In traditional Japan all marriages were arranged by the parents. Today with new legal freedom, young men can choose their own wives. Curiously, though, many seem reluctant to become adults and are using their new freedom to postpone marriage as long as possible. It is quite usual nowadays for young men to wait until they are 26 or even 30 before getting married.

— Do you think your children will be happier than you have been?

— I will try to make them happier.

— Will your wife be happier than your mother has been?

— I think so.

— What do you want to do in life?

— I want to teach in a university. My father was an officer, but I do not want to be one. Being a military man made my father very hard with his wife and children. Now that he is a farmer he is less hard. My brother was an officer and he too was very hard. Since he was purged he is less hard than before.

— At what age do you intend to marry? Will you follow your parents' advice?

— I shall marry when I am 25 or 26. I shall ask my parents' advice and then decide for myself.

— Do you approve of the traditional marriage by arrangement?

— No, I disapprove, but I think that when one is older, one understands and approves one's father's advice. I now realize that my father's orders and advice to me were sound. My mother was too soft; she spoilt me.

— But you just said that your children would be happier than you have been. In other words you don't consider that your childhood was happy. Now you say that you approve of the way your father brought you up. Does that mean you will bring your own children up in the same way? Before, you said the opposite.

To this the youth did not reply. He realized the contradiction but saw no way out of his quandary.

It is easy to imagine how this youth was dragooned in his childhood, not only by his father but also by his elder brother; how he suffered from it; how he longs to emancipate himself now and—identifying himself with his future children—how he wants to give them a more liberal upbringing.

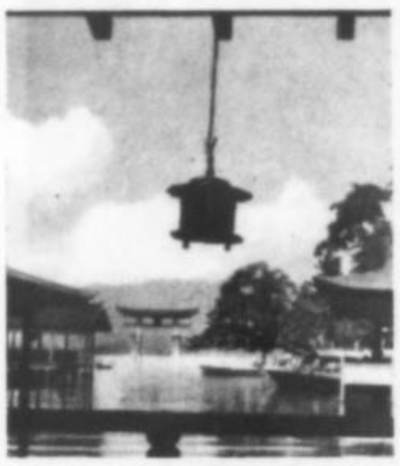
But the prestige of paternal wisdom still strongly impresses him. He may say he disapproves of the traditional marriage by arrangement, but admits he will seek his father's advice before getting married. He may even go further, for he acknowledges that his father's advice was sound. And he blames his mother for not being sufficiently strict.

The officer's son was moulded by a more autocratic upbringing than the majority of young Japanese so his case is not by any means representative. Wider investigations do show, however, that the country's tradition of respect

Yofuku versus Kimono

Many Japanese, especially in the cities, live a "dual life" wearing yofuku (Western clothes) out-of-doors and kimono (Japanese dress) at home though the reverse can also be seen. Western dress is preferred in street because it is easier to get about in. Here two Tokyo girls stride the streets in the busy Marunouchi district with confidence and a sense of total equality. They no longer walk the small, mincing steps of their mothers and grandmothers in their kimonos.

A new wind blows across an ancient backdrop



and obedience still remains strong.

Although only a relatively small proportion of people (between 8 % and 16 % according to age groups) said they thought children should obey their parents in all circumstances, a remarkably high proportion (50 %) preferred not to offer an opinion. This shows how many are still influenced by a tradition of obedience and even when they do not approve of it are still not prepared to commit themselves.

A drudge and the butt of mother-in-law

THE same poll showed that it was not the younger groups who spoke up most frequently for emancipation within the family. "One gets the impression", concluded the investigators, "that it will be difficult for the young to win emancipation in the family by themselves; it is more likely to be granted them from outside."

Similarly, younger groups showed the greatest caution in accepting new ideas regarding the functioning of the family. A case in point is the status of the mother-in-law and her traditional treatment of her daughter-in-law, whose position is not an enviable one for, living away from her own family, she is often the household drudge and butt of the older woman.

Of the people questioned in Tokyo, 41 % thought that a change was needed in this traditional relationship, against only 2 % who saw nothing wrong in it. Of the remainder, 30 % condemned the situation without suggesting any change, and 27 % had no opinion to offer.

This, of course, is just one aspect of a much wider problem raised by the status of Japanese women who traditionally are minors and whose position is fixed according to the Confucian maxim: "A woman owes obedience three times in her life, to her parents when she is young, to her husband when she is married, and to her children when she is old."

Though this rule is not applied rigidly in all parts of the country, the inferior lot of women is still in many cases a reality, both established and sanctioned by law prior to the war, and recognized in the customs of today.

Before 1945, women had no vote and were only allowed to own property conjointly with their husbands; they could claim no share in the estate of their deceased husbands or fathers and could not initiate divorce proceedings. Under the new régime they have equal rights with men. But personal status is not determined merely by law; it is only given real effect by popular acceptance. Nowadays women have the right to demand a divorce, but many men laugh heartily at the idea of a wife taking the initiative in breaking up the marriage.

In everyday life, the wife takes her meals separately, serves her husband and stays at home, or, when she does go out with her husband, walks some paces behind him. It is only when a Japanese woman is wearing Western dress that she will walk beside a man in the street and precede him through doors; back at home in her kimono, she will serve dinner to her husband and his European guests but will not eat with them herself.

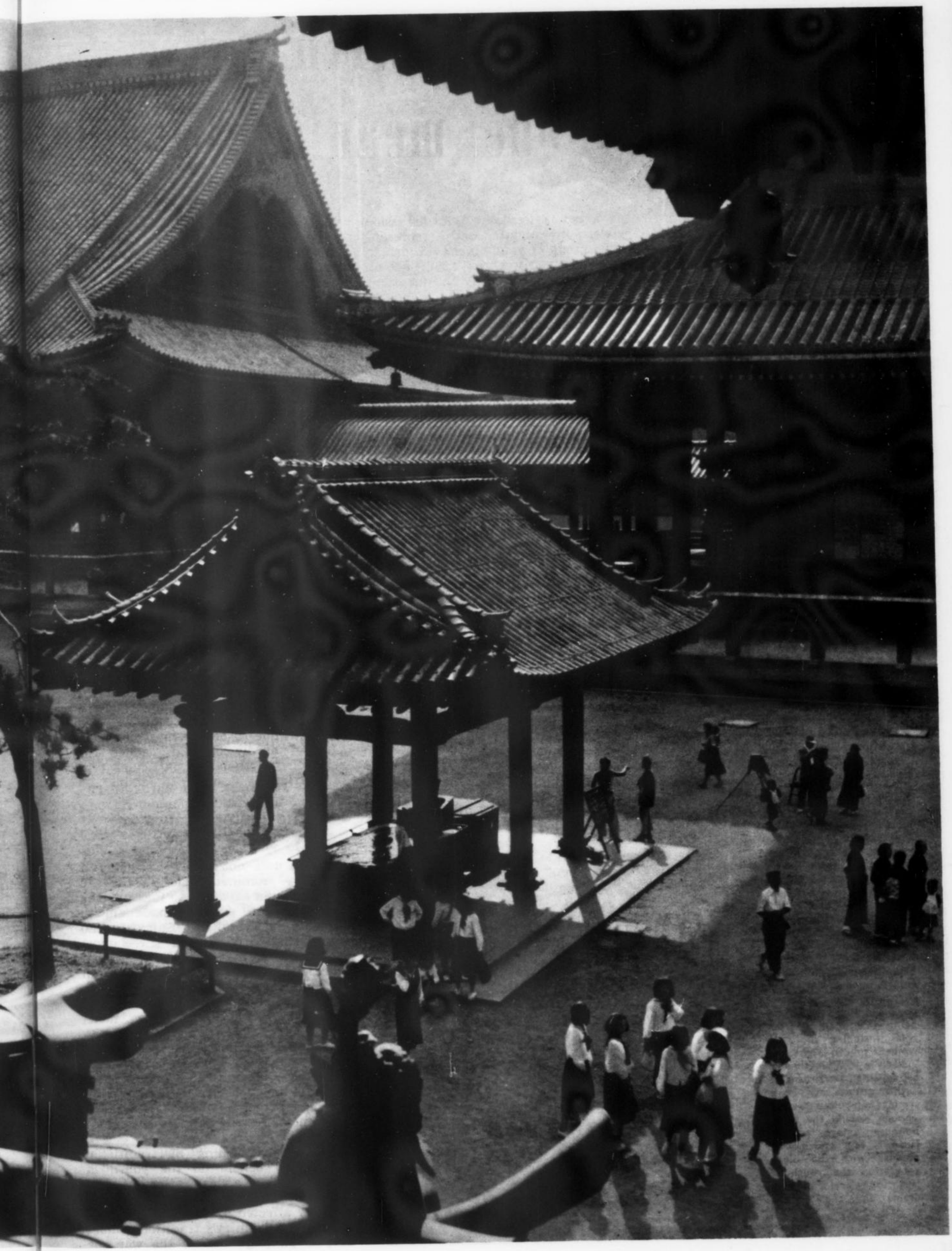
It is not only the prolonged influence of Confucian ethics which determines the social inferiority of women. Another important factor is her marriage role. To the Japanese, love counts among the minor satisfactions and is kept quite apart from the serious things of life, in which the family is included. A woman's primary role—the bearing of children to perpetuate the family line—overides other personal considerations.

The fact that they were able to earn their own living helped Western women to earn their freedom. Japanese women who aspire to emancipation, also seek it by the same path. This is why many country girls, both before and since the war, have sought employment in the cities. But progress in achieving freedom has been slow. A 1948 survey showed that out of 100 women in paid employment more than half had accepted the jobs without knowing what the work was or what pay was attached to it.

Casting their votes to avoid ridicule

POLITICALLY women have equal rights and crowd the polling booths at election time, but their political life usually stops there. An enquiry in a country area showed that women voted to avoid ridicule. In casting their votes they preferred to follow the lead of prominent local women rather than ask the advice of their men-

In 794 the capital of Japan was moved from the city of Nara to Kyòto, and for over 1,000 years Kyoto remained the political and cultural centre until the Emperor Meiji moved the government to Tokyo. This Kyoto temple is one of about 3,000 Buddhist temples and Shinto shrines to be found in the city.



'Giri' — the word with a thousand and one meanings

folk. Men were amused at the idea of women having political rights; and, indeed, women themselves said they thought it was too early for them to take part in politics.

In Japan, as in most countries, traditions are maintained more strongly in the countryside than in the cities. Broader surveys showed that, ostensibly at any rate, the majority of people had accepted the principle of equal status of women, and this was especially so in the case of the young.

'Fine ideas but they are not for us'

WHEN representative groups were asked: "Are women right to profess their own inferiority?" 91 % of the men replied "No". Women were slightly less positive, only 86 % giving the same answer. A similarly large majority of both sexes thought that girls should be given as good an education as boys.

Whether the young people of Japan are already prepared to work actively and personally for equality between the sexes is less sure. A discussion between investigators and a representative group of young men and girls in Nemuro helped to throw some light on this question. Primarily the questions concerned co-education, and as long as the discussion was restricted to matters of principle full agreement was shown on equality of status between men and women.

But as soon as the practical implications of such equality were discussed —"Should it be possible for a woman to become Mayor of this town?"; "Could any of the girls here become town councillors?" — the young people first showed astonishment, then indecision and finally they withdrew from their first emphatic agreement on equality of status.

The feeling they expressed was : "These are very fine principles and we admire them because we see others admiring them; but they have not yet been put into practice here, they are not for us; elsewhere conditions must be such as to make them possible; conditions here are not like that."

Students at Kyoto and Sapporo universities were asked this question: "If you get married and have a family, who do you expect will be more influential in the direction and control of the affairs of the family?" A clear majority said they intended to apply the principle of sex equality in their own homes. Yet, even among these cultivated young people, who are absorbing the whole range of liberal ideas and are destined to be the leaders of the new democratic Japan, 12 % of the male students at Sapporo, and 16 % of the women students and 21 % of the men at Kyoto considered that affairs in their own homes would be run by the husband.

Most Westerners have the impression that marriages in Japan are arranged and decided by parents, and that the future marriage partners have little or nothing to say in the matter. In actual fact, reported the Unesco investigators, it is doubtful whether this has been the universal custom in recent times. Today, in any case, this type of marriage is favoured only by a very small minority.

Though many young people now regard the love-match as the ideal, it seems certain that an intermediate type of arranged marriage, in which the interests and the preferences of the two families and of the couple concerned are all taken into account, is, and will continue to be the most common. "It can hardly be said," added the researchers, "that this particular type of marriage is a novelty in Japan."

The unimportance of being in love

LOVE does not seem to occupy a very prominent place in the life of young Japanese to judge by the results of an enquiry made among students at Kyoto and Sapporo who were asked to name the three most significant events in their past existence. Love was rarely mentioned in the answers of these young people who were at what is generally regarded as the "romantic age". It was mentioned by 18 % at Sapporo and 10 % at Kyoto. This second percentage, being an average of male and female replies is smaller because only 5 % of the girls included love in their replies. The male percentage was 17 %—almost the same as for the Sapporo (all-male) answers.

In the overturning of traditional values and beliefs do the youth of Japan still have a clear pattern of rules of conduct to guide them in life? How are they affected by the crisis through which their country's traditional morality is passing? Since the war the

A Kabuki 'actress'

Japan has two kinds of drama—the classical and the modern. Kabuki, the most important of the classical dramas began centuries ago, so the story goes, when the shrine dancer O-Kuni danced on a river bed with improvisations of her own and caught the popular fancy. The company of men and women dancers she and her husband later organized became the people's theatre. It underwent many changes before it attained its present prestige, one being that men play all roles including those of women (photo right).Kabuki is a combination of acting, singing and dancing with costumes and stage settings of fabulous colours. Though Kabuki the time-honoured stage art of Japan is still enormously popular with the older generation the youth of Japan today prefer modern drama and the cinema.

Democracy in the class

The Japanese have always been interested in education as the nation's 99 per cent literacy rate shows, but as one teacher recently put it: "Our pupils are learning more than facts now. They're learning how to be responsible citizens in a closely-knit world." Since the end of the war Japan's whole education system has been completely transformed. New text-books have been written, the teaching of militarism and ultra-nationalism abolished and emphasis placed on social studies. Strong accent is put on oral activities such as conversation, using the telephone, school broadcasting transmissions, "recitations" in class, class discussions, round tables and symposiums, extempore speeches and participation in discussions conducted on parliamentary lines. The study of Chinese classics has been suppressed. Important reforms have been made in the teaching of the Japanese language (there are four different ways of writing it and four widely differing styles). Compulsory primary education has been prolonged for one year to the age of 15. Many more girls now attend senior high schools and colleges but the percentage is still far from high.

teaching of ethics has been suspended in the schools. Adults frequently complain about the immorality of the young. In the universities, the Unesco investigators were sometimes told: "There is too much academic, and not enough moral teaching. We ought to be teaching a new code of morals."

To test this situation questions were put to representative groups of people concerning *giri*, the basic traditional moral conduct of Japan. It is not easy for Westerners to understand *giri* and indeed the Japanese in their dictionaries can hardly define it.

Its great importance in Japanese life and ethics was stressed by Ruth Benedict in *The Chrysanthemum and the Sword*. This is how she understood it.

The relations between men in society are regulated — that is, a set of rules of conduct exists. The Western comment on a person who does not observe the rules is "he does not know how to behave." What the Japanese often say is "he does not know giri". A rough equivalent of the phrase might be "he does not know his duty" or "he does not recognize his obligations". But *giri* does not mean just any kind of obligation. The Japanese have a complex vocabulary of debt-notions, each with special types of meanings which enmesh Japanese life with an intricate network of commitments.

First there is the *on* (pronounced own). A person who receives a favour is said to "receive an *on*" or to "wear an *on*". He thus becomes a "debtor".

There are certain debts which everyone is born with, which are compulsory, considered limitless, the obligation never fully repaid. According to Japanese tradition, this life-long, universal debt (called *gimu*) is due to the Emperor, to one's father and mother, to one's ancestors and to one's country. Japanese say "one never repays one ten-thousandth of (this) *on*."

A tradition which is now dying out

GIRI is not a limitless, abstract conception of duty or moral obligation or even compulsory as *gimu* is. It is a form of debt-contract obligation one underwrites on receiving an *on*. To neglect *giri* means, in a nutshell, failure to honour one's undertakings, the destruction of one's credit, exactly as in bankruptcy.

The Unesco enquiry tends to show that the notion of *giri* is not as universally understood and applied as Ruth Benedict believed, that instead it is a tradition which seems to be growing weaker since the young are less acquainted with it and less interested in the concept. At the same time since it does survive to a greater extent in cities than in rural areas, it appears to be an aristocratic rather than a popular feature of Japanese society.

Consequently, if we leave aside technical consideration of the nature of *giri* and of the way this concept was disseminated among the Japanese public, we find, as regards the young, in particular, that they show a minimum knowledge not merely of traditional and limited moral values but even of the general morality.

Those who have reached adult status betray this shortcoming by their less refined thinking, while among the youngest obvious gaps can be discerned. It is not possible to attempt a forecast on the strength of the evidence so far available. Will subjects who have not yet reached the age of twenty develop, as they grow older, on the same lines as their elders? Or will they advance beyond the point their elders have reached? To answer these questions we should have to know, not only the ethical development of the individuals concerned, but also, without doubt, the direction Japan will take now that the end of the Occupation has left her to her own devices.

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LETTERS TO THE EDITOR

Sir,

I am pleased to inform you that the Ministry of Education is so impressed by the superior quality of the Courier and its photographs that it is now planning to make a regular series of filmstrips based on Courier material. The Ministry will begin by making filmstrips of most of the illustrations concerning the Republic of Haiti which appeared in Vol. VII, No 2.

F. Vandenborre

Director-General,
Educational and Cultural Services,
Ministry of Education,
Brussels.

Sir.

Have you heard any of the musique concrète *that there is an article on in the* Courier *this month* (N° 3)*? I heard Schaeffer's* Symphonie pour un Homme Seul, *and found that twenty minutes was as much as I could bear.*

The last edition was, I thought, a thousand times better than any other issue I have had. The others, I found, usually had one or two really interesting articles, but this one was very interesting all through. It is much better in its new shape. I don't mean by this that I did not think it was good before, but it is now so much better that I feel it calls for special praise. The photos are surprisingly good for photos on newsprint.

Julian Farr (aged 17)

Durham,
England.

Sir,

... It's a pity that there is no German language edition for wider distribution in our country...

Franz Schmidt

Head,
Education Department,
"Konsumverband",
Austria.

Sir,

... The old format was unusual, suitable to dramatic treatment of issues. New format is more conventional, less dramatic, presents fewer opportunities for unique artistic treatment.

U.S.A. **George Gerbuer**

Sir,

How different your first two issues of 1954 *are from those which I received up until December* 1953. *It is sad to see how so admirable a review can decline instead of improving...*

Benita Asas Manterola

Bilbao, Spain.

Sir,

I consider that the Courier fills an important need. I am recommending it for special reading to prospective teachers in my classes in the Teaching of Social Science which I give in addition to my classes in Geography...

U.S.A. **Clara Hinze**

Sir,

I consider the Unesco Courier one of the finest publications in the world today. Material, writing and artwork are all superb. I would like to see the Courier "lean over backwards" to include material on Soviet culture, science and education... I would hope to see editions in the near future in Hindi, Russian, German and Chinese even if it would require a rise in subscription rates in the English edition. The Russian and Chinese editions would be small with the aim of gradually leaking into their respective countries.

U.S.A. **Harold Lischner**

Sir,

... We subscribe to The Courier which comes here by surface route. If our copy of The Courier could be airmailed, perhaps we could put the material to greater use by distributing translations (in Gujarati). We wish to express the fervent hope that a Hindi (India's national language) edition of The Courier will be published at the earliest, so that a link is established between millions of our countrymen and their comrades in other lands "working for a richer life in a peaceful world."

Mahendra Meghani

Editor "Milap",
Bhavnagar, India.

Sir,

... The language map you publish in issue No. 1 1954 *is wellnigh indecipherable...*

U.S.A. **Raines F. Meyerowitz**

Sir,

... On the map "The World's Language Families" the Estonian area is marked as belonging to Slavic language family, in fact Estonian is a Finno-Ugric language... Estonian is still the language of the majority of the people in Estonia.

Valter Tauli

Chairman, Cultural Committee,
Estonian National Council,
Stockholm, Sweden.

Sir,

... More light should be thrown on the various activities of Unesco to give sufficient idea of it even to the layman...

S.N. Sinha

Headmaster,
High School,
Colgong, Bihar, India.

Sir,

In this unstable world the part Unesco plays and will play for the mutual understanding and lasting world peace is great. To understand more closely each other, I want to correspond with the people of the world and exchange knowledge or opinions. And I shall be very happy if you will give me an opportunity to have friends in foreign countries through your periodical or other means.

I am a Japanese boy, 23 *years old. My hobbies are sports, reading, walking, collecting stamps. I understand English, French and some German and Spanish...*

Mototaka Yamakami

92 1-chôme, Yamasaka-cho,
Higashi-Sumiyoshi-ku,
Osaka, Japan.

ALMERIA, with 80,000 inhabitants, is the capital of the most southerly province of eastern Andalusia. It has been described as one of the forgotten provinces of Spain. Its poor communications and the fact that it lies off the beaten track of trade and tourism have always kept it somewhat apart from the main currents of culture in Spain.

The city has some historic buildings, such as the magnificent Alcazaba. The climate is dry (rain is almost unknown) and the light brilliant. Save in two fertile valleys watered from the Sierra Nevada and producing grapes that are exported all over the world, not a blade of grass or a bush is to be found growing naturally anywhere in the province. The surplus population regularly emigrates to other richer and more prosperous provinces along the eastern seaboard.

Such was the setting in which, as part of a general scheme which started hundreds of libraries in all the provinces of Spain, a library was opened in Almeria in 1947.

The new library was named after one of the province's poets, Francisco Villaespesa, the poet of the **Tierra Arabe** and the last troubadour of Al'Andalus. Today it contains more than 30,000 volumes. Even so, it would not be particularly noteworthy, were it not for the undoubted influence it has had on the artistic and cultural life of the province.

Books began it all

IT began like all libraries : as a depository for books, with a reading room. The reading room was soon crowded out, for everyone went there every day. Books were issued on loan; subscriptions to reviews were taken out; and exhibitions were begun. Thus the library was popular, functional and dynamic; but, as well as that, it soon became the most effective adult education centre in the province.

In addition to books, the best media for the spread of culture were brought into play—films, pictures, concerts, radio, plays, puppet shows and strip recordings. There is an auditorium, separate from the library proper, with a seating capacity of 250, and here numerous concerts have been presented with the best known performers of Spain. These activities have had a profound effect on the town.

The library has likewise started a music section which includes some 200 works for quintets and quartets. Today the whole undertaking has overflowed from the purely local orbit and numerous concerts have been given in the towns of the province—wherever possible, in their own libraries.

A forgotten Spanish province 'wakes up'

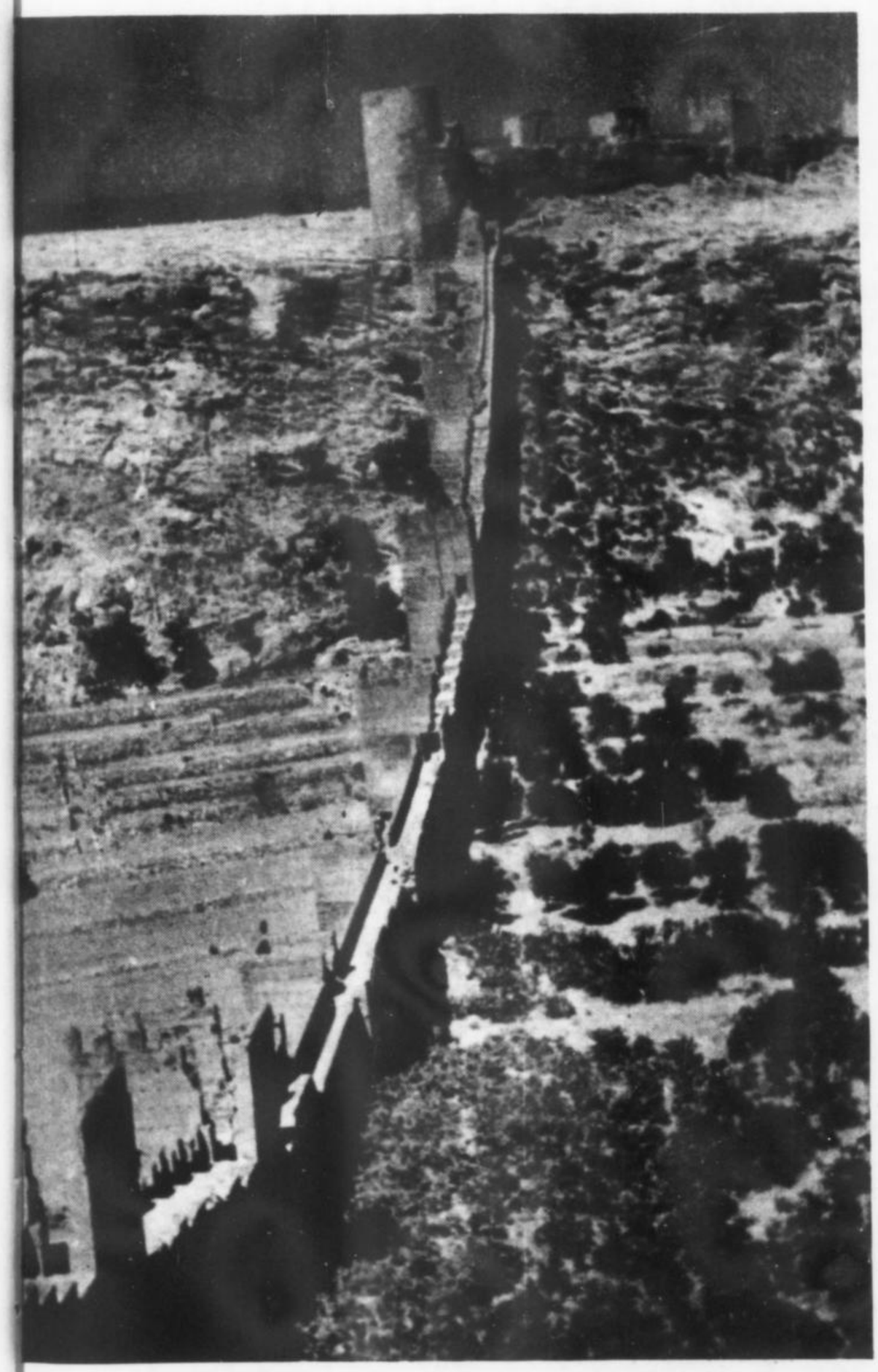
by Tena Artigas

Director Unesco Relations, Spanish Ministry of Education

Painting in the province has undergone a profound change since the founding of the library. Encouraged by the lectures and discussions on art provided, a group of young painters began to meet at the library. These young men, the majority of whom were poor, constituted a nucleus of pioneering artists and writers who have given a new impetus to artistic life in the province and have achieved a renown which in some cases—for example Percival, Capuleto and Alcaraz—has gone beyond the national frontiers.

There is a stylized totem in Almeria of great antiquity, which looks rather like a silhouette of a man with a skipping-rope but is in fact the figure of a man—or god—holding in his hands the rainbow which foretells fair weather. This symbol the group revived and called "Indalo", a gipsy corruption of "Indalecio", the commonest name in Almeria. Saint Indalecio, one of the six "apostles" of Spain, landed a few kilometres away at Urci, the modern Pechina; and the Christianization of the peninsula began from there.

The "Indalics" believe that they too have an evangel to proclaim, a new aesthetic to preach, and it was in the Francisco Villaespesa library that the new movement came to life. Later they were called to Madrid by the philosopher Eugenio D'Ors who arranged an exhibition of their works in the National Museum of Modern Art. Today several of them have achieved success and their works, which always bear as well as their signatures, the dancing silhouette of the genie of the south, can be found in Madrid, Paris, Rome or Buenos Aires. Many others of the group have remained in Almeria and the Francisco Villaespesa library is still their meeting place.



An imposing wall encloses the ancient castle of Alcazaba in Almeria where not a blade of grass or a bush is to be found growing naturally.

Of the 31 lectures given in the library during the present academic year, a number have been on topical subjects—the latest advances of science; the campaign against infantile paralysis; new medicines to combat tuberculosis; talks on the latest works in Spanish literature by their authors, and lecture-concerts which are always very well received by the public. Some of these have been given by first-rate scholars and well-known contemporary authors and composers.

Within three years of its foundation, the library had 17 branch libraries in full operation, and 12 travelling libraries through which it has been possible to get books to the most distant corners of the province.

The work of the library has won the interest of the provincial population at every level, from the governor (who initiated the idea and provided the money for the building) to those to whom any form of cultural activity is normally most alien.

A Society of Friends of the Library was founded and now has 500 members. This was the first association in the city with a purely cultural objective. The public have a decisive say in the library's administration.

Each year new services are set up, drawing all citizens more closely into the library's activities and reflecting their desires.

Cultural 'irrigation'

OTHER departments are a bibliographical information service from which data can be secured by letter, by telephone or by personal visit, a periodicals library and micro-film service, the provincial copyright register and the legal deposit of printed matter.

The press and the two broadcasting stations of the locality are constantly used to arouse the interest of the population and draw attention to the library's various services.

Thirty thousand volumes have been distributed over the 20 branch libraries. They receive about 200 reviews; and the number of readers rose from 4,224 in 1947, to 149,235 by 1952.

Those of us who, from outside, have followed the surprising growth of this model library, believe that many factors contributed to it and made it possible—the perfect interlocking of effort, the help and interest of the authorities, the enthusiasm of those in charge, and perhaps the fact of having hit on the method which best suited the special outlook of the populace. What is certain is that its cultural work was as readily absorbed in the district, and has had as beneficial an effect, as would be water coming to irrigate its dry fields. Some of the fruits of the library's efforts—for instance the work of the "Indalic" painters—can, like the district's splendid grapes, be exported, and the library is as much a symbol of hope as the rainbow skipping-rope which the prehistoric totem holds in its hands.

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'EL DORADO' IN COLOMBIA
Art worth its weight in gold

For centuries the golden treasure of the pre-Conquest inhabitants of South America has captured man's imagination. The various legends of "El Dorado" led to the exploration of half a continent and the discovery of the Amazon River, and lured Sir Walter Raleigh on the ill-fated expedition that finally cost him his head ; legends that were immortalized in literature by Milton and Voltaire.

In both America and the Old World gold was the first metal to be known and worked because it was found in rivers or in veins in the mountains, and because the most primitive technique for working gold was much the same as that of working stone. Man was attracted by the colour of gold, and could make a piece of nugget into a sheet by beating it with one stone, using a fiat stone as an anvil.

It is not yet definitely known when and where the invention of working gold took place in America but the most likely regions are Peru, Equator and Colombia. In these countries gold objects dating from about 300 A.D. have been identified, and allowing for the time required to develop working techniques, it is possible to place the origin of goldwork in this region as several centuries before the Christian era.

The area's extraordinary wealth of native gold suggests that it was here that the working of gold first began in Latin America, and certainly in no region did the art and techniques of the indigenous goldsmith reach a higher state of development than it did here.

Gold was melted in stone or clay crucibles and the molten metal was poured into open or two piece moulds of stone or fired clay.

Ornamental elements were attached by welding or by using as a solder some other metal, having a lower melting point than the parts to be joined. Metal, wood, stone or shell objects were covered or sheathed with gold foil. Sometimes sheets of gold foil were moulded in sections on an object and were joined together with staples of gold wire or tiny gold rivets.

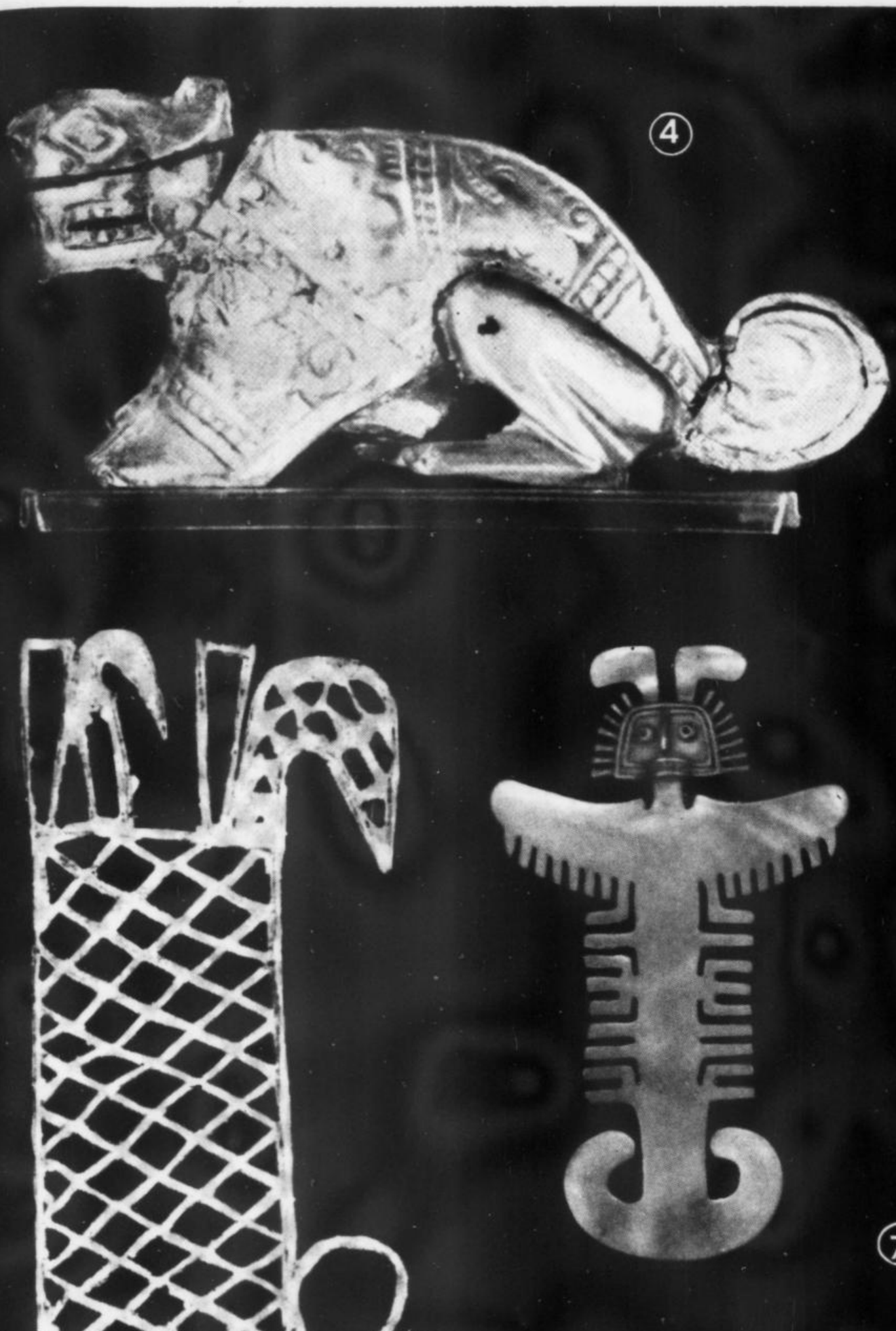
These were the treasures prized only for their intrinsic value and sought after by the Conquistadores and those who followed them. It was, in fact, only a century ago that the first scientific studies of the native pre-Hispanic goldwork found in Colombia were made.

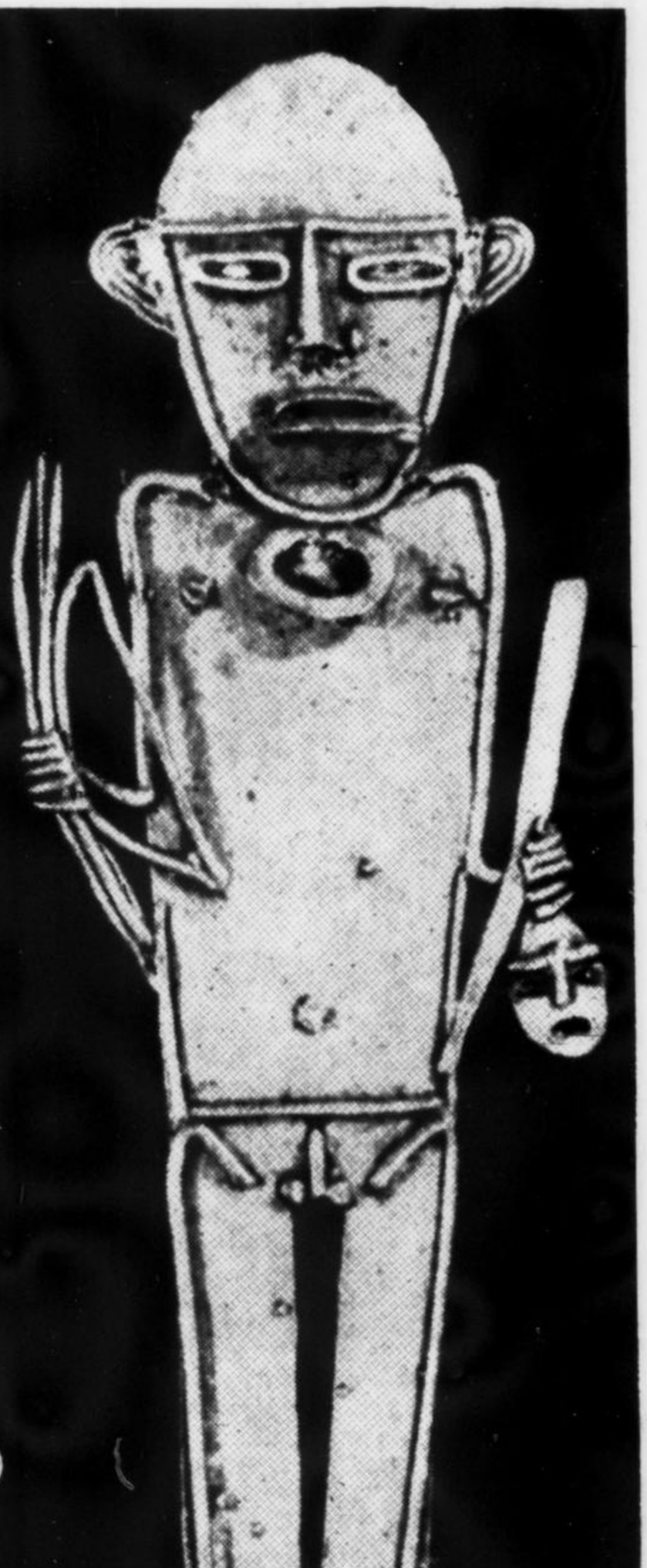
Towards the end of the 19th century, however, some Colombians began to form private archeological collections which included not only ceramics and stone pieces but also gold objects. Some came from accidental finds and others were bought from the "guaqueros" who made a living by hunting for and robbing pre-Hispanic tombs in which a wealth of gold was hidden.

Since 1939, many of the most important private collections have been purchased by Colombia's National Bank, the *Banco de la Republica,* and are now assembled in the Gold Museum established by the Bank in Bogota, the capital. The *Museo del Oro* was set up as a cultural centre to house what Colombians rightly regard as an important part of the nation's artistic and historic patrimony.

Today the collection of the Museo del Oro numbers 6,726 pieces, four times as many pre-Hispanic gold objects from Colombia as exist in all the other museums and private collections in the world put together. Human and animal figures, armlets, bangles, necklaces, ceremonial implements, body ornaments representing individual styles peculiar to certain regions leave the visitor to the Gold Museum marvelling at the mastery of technique and expression of beauty achieved by the ancient craftsmen.

Recently, the Metropolitan Museum of Art, New York, and several other museums in the United States have been exhibiting a selection of 80 of these golden treasures, which were loaned to them by Colombia's Gold Museum and from which the examples published in these pages are taken.





1. - Hollow alligator probably the central pendant of a necklace.

2. - Stylized human head forming upper part of vase with an orifice in the helmet.

3. - Bird figure perched on a round cap intended for fitting on sceptre.

4. - Crouching animal made of eleven sheets of gold foil joined by nails.

5. - Nose ornament in openwork decoration with bird head and triangle ends.

6. - Figure probably representing a warrior holding enemy's weapons and head.

7. - Figure made from flat gold sheet. Facial details added by soldering.

UNESCO PRESENTS

'World Without End'

"EVERYTHING that has to do with human beings has something to do with me too." This is the enduring vision and the enduring fact that the Unesco film "World Without End" vividly proclaims. "World Without End" is a story about the United Nations and the people of the United Nations — about fishermen and doctors, rice-farmers and teachers, nurses and mothers, children and grown-ups. The story unfolds in Mexico and Siam but is just as true for other countries where today people are at work teaching and learning how to grow more food, how to live healthier lives, how to share the United Nations' ideal of progress and prosperity in a peaceful world.

Two world-famous film makers, Paul Rotha and Basil Wright, working together at opposite ends of the earth, have created this one hour documentary film of the world's knowledge at work for the people of the world. The film has already been seen by some 25 million people on TV screens and in theatres in the United Kingdom, United States, France, Germany, Denmark and numerous other countries. In the United States, the "Saturday Review" called "World Without End" "...the most vibrant and emphatic statement yet made on film about our postwar world..." The "New York Times" critic, Howard Thompson, termed it "a truly masterful blend of sensitivity and realism... directed with compass-needle precision." "Canadian Newsreel" wrote, "film societies should hound their cinemas, public libraries, film councils... even write letters to Parliament if need be, in order to get it shown as widely as possible." Film critic Jack Smith of "Look and Listen", London, said, "the film should be shown often and everywhere; in schools it will teach young people to see that benevolent internationalism is no cold ideal but can have a warm heart and a sturdy purpose... It could tug at the conscience of the world." On the following pages, "The Unesco Courier" is proud to present the script of "World Without End" written by Rex Warner and selected photos from the film. A few short passages are omitted for reasons of space.

— 1 —

"I am a man myself, and I think that everything which has to do with human beings has something to do with me too."

We are looking at human beings and we are seeing something of two countries where they live. In the West, Mexico. In the East, Thailand, or Siam. as many people still call it. Different languages, different religions, different animals, trees and flowers.

Yet in both places people get their living from the earth and from the water; in both places people feel pain and hunger, and people enjoy health and the good things of life. They have enemies and they have friends. They have children and they want their children to be happy.

MEXICO

This man's name is Faustino. He is a Tarascan Indian. His country is Mexico. He is a fisherman who lives on an island in Lake Patzcuaro.

Long ago, before any European came to the Americas, this lake was the centre of the great Tarascan Empire. The Tarascan Indians still live here. They have lost their empire; but they still get their living from the lake, and they retain their old love for music and for singing.

It is a market day in Patzcuaro and the Indians have come in to the town from the islands where they live, from the settlements along the lake shore and from the villages in the mountains that surround the lake., This is a social occasion, as well as the occasion for buying and selling. There

— 2 —

are processions to be enjoyed, and all the noise too. It's like an old-fashioned revolution.

Here also is something which is, in its own way, like a revolution. The people in the launch are students who belong to an organization called Crefal... Crefal means "the Fundamental Educational Centre in Latin America". It is supported by Unesco and by the governments of 21 nations in the New World.

— 3 —

Every day this team of students goes to one of the islands in Lake Patzcuaro — this one is where Faustino lives. It is an island where, since men first came to it, life has depended on the water of the lake and on the fishing nets that are the islanders' most valuable possessions.

By this time the people of the island know the students from Crefal well and are glad to see them. There is Moreno, who is a Mexican; Nellie who comes from Uruguay; Tristan, the man who sings, is from Panama; Torrico from Bolivia; Rene from Haiti; Violetta from Cuba.

— 4 —

Each student is studying some particular subject, like agriculture, health or education. They are linked by these interests of theirs with one or other of the United Nations Agencies which are dealing on a world scale with the problems of knowledge, health, food, work and the conditions of work. And when, in the end, these students go back to their own countries, they will no longer be students, but teachers among their own people.

Now, what Crefal is doing for them is to prepare them for this task and to give them the chance of learning not only from books and lectures but also from human beings. Their job is to learn about how people live. To do this they must be able and willing to help them.

It has become a custom for one of the students to ring a bell, just to show that the team has arrived. Now they all set off to different parts of the island. They are here to learn how people live. You cannot do this unless you understand the people. You cannot understand them unless you receive their confidence. You do not deserve their confidence unless you are prepared to love them and to help them.

By now Moreno is an old friend of Faustino and his family. He can often give them advice which is useful to them. A Mexican himself, Moreno may, later on, be able to help even more actively in solving some of their problems. But now, while he is training himself for the future, he is learning rather than teaching. He is learning some very simple things from a man who knows what he is talking about.

For Faustino everything—including his plans for the future of his children—depends on the lake. Why is it that the level is rapidly sinking?

Twenty years ago there were boats moored against jetties that are now high and dry. Why is it that there are not so many fish as there used to be, and they are getting smaller, too? It is not so easy as it was to catch the big fish that can be sold at a good price in the market. Why are weeds and thick mud appearing in parts of the lake where the water used to be clear and deep?

SIAM

Life, Death, what changes and what does not change. These are the themes of the religious teachers, of poets and of philosophers.

In different countries there are different ways of approaching these problems, but the problems are the same for all.

Here the religion is Buddhism. The country is Siam. The people are by nature a happy people.

Here, as in the island in Lake Patzcuaro, life depends on water. The rich rice crops grow in the water and in the same fields grow the fish.

People talk of "the unchanging East". But there are changes all the same. Here the new and the old, the changing and the unchanging are side by side and are inter-related.

This is Bangkok, the Temple of the Dawn. Here, too, there is music on the water — old tunes and new tunes.

Those who live in this big city with its rich and various life have the same difficulties as are known in all big cities. Here, too, there are slums as well as fine buildings. There is tuberculosis in the East as well as in the West.

There are clinics to go to and hospitals. But it is also important to deal with the disease in the home itself, to give advice and instruction which will help to prevent spreading the infection to other people in the family.

MEXICO

The work the nurses in Siam are doing is the same kind of work, perhaps, that Nellie will organize later on in her own country in Latin America.

Now, by Lake Patzcuaro, in Mexico, she is being rather successful at getting these children actually to like a haircut. When she first suggested the idea, they used to run for miles; but now they look forward to it. It isn't entirely a joke. This beautiful long hair is often crawling with lice.

Violetta, who comes from Cuba, is good at embroidery, and Senora Salud enjoys learning. It is a useful thing to learn, since embroidery fetches a good price at the market, and when fishing doesn't pay as well as it did an extra source of income is all the more welcome.

There are moments in the life of the island when everything seems to stand still, when everything is calm.

SIAM

How can you be calm when your skin is covered with painful and disgusting growths? These people in Siam are suffering from a disease called Yaws, which is found in nearly all tropical countries. It is a disease which gets into the blood and affects not only the skin but also the structure of the bones.

It is extremely infectious; both the old and the young can have it, and sometimes as many as 14 % of the inhabitants of one village have it at the same time. It poisons your mind as well as your body. Your energy ebbs away and you lose hope. You lose the will to live. And, so far as you know, there is nothing whatever to be done about it; no possible cure; no relief.

Within the last few years scientists have discovered that one injection of penicillin will produce a complete cure in ten days.

But the medical team, has first to convince the villagers that penicillin really is going to do them

good. It is a difficult thing for them to believe.

The teams who give the injections have had to discover what is the quickest and least painful method. This is because their own time is short.

MEXICO

There is a good deal of filth in the water of Lake Patzcuaro. People have washed their clothes in it for generations, but they have not all been lucky or strong enough to escape from the various illnesses which come from the water. Here too, as Violetta is explaining, the right kind of soap, full of DDT will help.

Moreno and the other students, while they have been learning from the islanders, have also been spending their leisure hours with them. They have worked together in making a new basket - ball pitch for the village.

As night begins to fall the Indians and the students gather fort the local Fiesta. Together they sing an old Tarascan song which is called "The Drum of Happiness".

SIAM

It is now dawn in Siam, and here the

fishermen are casting their nets. Here there are plenty of fish, and here the fishermen are untroubled by the weeds which Faustino knows. But not everywhere. Originally one or two roots of the water hyacinth were introduced into Siam because of the beauty of the flower. But this beautiful flower, with its long roots, spread and spread, choking up the water-ways, and making even the water barren.

The farmers with handrakes will never catch up with the flower they are attempting to destroy.

Dr. Ling, who comes from China, has been sent

by the Food and Agriculture Organization to work with the Siamese.

By spraying the water hyacinths with hormone weed-killer room can be made once more for the fishermen and for the fish. Dr. Ling and his experts are not only clearing the water; they are putting bigger and better fish into it. So, in these waters, there is likely, before long, to be more food than there has ever been.

MEXICO

The problem of water supply can be a big one even if you live near a lake. The water has to reach

the higher ground where the villages are, and where it is needed for irrigating the land and for household purposes... These women have to carry every drop of it for a mile up from Lake Patzcuaro.

At this place the men are building a new well. The next thing they will have to do is to save or to borrow enough money to buy a pump and a filter. When they get these, life will be a good deal easier for the women, and the water will be pure.

SIAM

In Siam the great wealth of the teak forests in the northern mountains has for a long time been

carefully preserved. A tree may take 100 years to grow, and there is regular replanting of seedlings. None of the people who are doing the planting will live to see the full-grown tree.

But there is no doubt about their interest in what they are doing for future generations. It is a satisfaction to know that your work will live on after you, and these men's work for the future makes it safe to take the harvest of the present.

Five hundred miles to the south of the teak forests there are some villages where the farmers also are thinking about the future. They have reclaimed land from the salt-marshes and on their newly-won land they are experimenting in a new way of living, pooling their manpower and their equipment, and making their own plans for the use of what they gain. In all this they are helped by

their own government and by experts from the United Nations. In these communities books are really valuable. Not a very great number of books can be carried on a van on wheels, but a mobile library is much better than none at all, and all the books that can be brought here will be read. These libraries are provided by Unesco and by the Siamese Ministry of Education.

Ignorance is not bliss, and wherever the opportunity is offered people are glad to escape from igno-

rance. Here, by Lake Patzcuaro, the first steps are slow ones. But they become effective. People want knowledge, and once they have begun to acquire it they extend it amongst themselves.

In Siam new educational methods are being employed throughout the country. But when you have a fine and old culture of your own, however

useful new methods can be, you don't want your own unique things to disappear. It has happened too often in the world that an old culture has been destroyed by contact with something new. It is as important to carry on a cultural tradition as it is to make certain that the forests are being replanted.

Children here, as everywhere, like to act and to dance. Later, when they grow up, they will be able to appreciate and some of them will be able to carry on the great tradition of their land.

We cannot dance or think; we cannot live at all without food, shelter and health. Health has come back to this village which we last saw ten days ago.

How can you believe in a miracle unless you have actually seen it happen ? To these people, who have seen it and felt it, it still seems too good to be true. And the experts who helped to organize the miracle are rewarded by what they see. They came a long way to do this work. The man is from Trinidad. The woman is from Canada. Quite simply, they wanted to do good, and they have succeeded. Children are smiling who have seldom or never smiled before.

MEXICO

When the students of Crefal and many more like them have finished their course they will return to their own countries in Latin America to apply the knowledge of life and the sympathy with living people which has come to them partly by nature and partly by study and experience.

NEW YORK

Here, at the headquarters of the United Nations at New York, there are more flags than those of Latin America, and many more countries are represented than Mexico and Siam. It is an organization which was formed because people were ashamed of the past and because they had hopes for the future. For a long time the peoples of the world have been organizing their fears and their hatreds. This is something different ; and, though no organization is perfect, no plans can be guaranteed to be successful, we do know this :

Love can cast out fear, and, as we have seen, it is not impossible to love your neighbour. Now, as the world shrinks, the neighbours are closer together. Moreno the student and the man on the elephant, the fisherman and the farmer, the children, happy or unhappy, are not so far apart; and, though we may not all have learnt to accept this fact, it is a fact that we all live in the same world, with them and with others.

From the Unesco Newsroom

GOODWILL FROM WALES: Every year on May 18 a remarkable international event takes place when the boys and girls of Wales greet by radio the boys and girls of the whole world. For thirty-two years they have sent out their message by wireless, and this year, 1954, with as much enthusiasm as ever. Their goodwill message said, in part, "We rejoice today in all the efforts of men and women of every race and people who are doing their best to set the world free from war. By our confidence and courage, by our thoughts and deeds we can help to spread a new spirit throughout the world". May 18th is the anniversary of the first official Peace Conference at The Hague in Holland in 1899.

★ **THE U.N. STORY:** *Efforts to make the people of the Pacific more aware of the work of the United Nations have been spurred by a seminar on teaching about its work and about international understanding which has been held at the University of the Philippines in Manila. The seminar was arranged by the World Federation of the United Nations Associations at Unesco's request.*

ART AND EDUCATION: Major problems of art education and the variety of methods open to teachers are discussed in a book just published by Unesco. "Education and Art", a work of 130 large format pages, with many colour and black-and-white illustrations, is a symposium of essays on aspects of art through education, contributed by more than 40 specialists. Contributors include Henri Matisse, Sir Herbert Read and Jean Piaget. (Some of these articles in abridged form were included in the October 1953 issue of The Courier, whose theme for that month was "Art and Education".)

★ **M. DUPONT'S SHAKESPEARE:** *To enable French people who lack a wide knowledge of English to appreciate some of the masterpieces of English literature in the original text, a Paris publisher is now printing simplified and interpretative versions of English classics. In a column beside the original text are given the explanation and pronunciation of the more difficult words, and footnotes explain unusual grammatical constructions. First to be published is Lamb's "Tales from Shakespeare".*

UNBLOCKING CULTURE: The Canadian and Italian Governments have made a special cultural exchange agreement. Blocked Canadian dollar credits in Italy will be used to set up a Canadian cultural foundation in Rome and for study research by Canadians in Italy. In Montreal, an Italian Cultural Institute will be established at Italian Government expense to carry on similar activities in Canada. The two governments will co-operate in spreading knowledge of each other's ways of life and culture, and in exchanging scientific publications and techniques as well as teaching materials.

★ **IN THE EDITOR'S CHAIR:** *A group of Danish schoolchildren were recently given a free hand to produce their own newspaper by the editor and staff of a leading Copenhagen daily. Aided by journalists, they wrote articles and news items, took photos and assisted in the typesetting and proof reading. Their newspaper was published as a supplement to the regular morning paper.*

LIBRARY FOR BERLIN: One of Europe's largest free public libraries, built and partly stocked with U.S. aid funds, will be opened in West Berlin in June. From an initial 110,000 books, the library's stock is expected to grow to 600,000. Other library facilities will include an auditorium, children's library, a library on Berlin history, music and record collections, as well as a listening room.

★ **AFRICAN ART FESTIVAL:** *A Festival of the Arts aimed at showing the links between past art forms of Eastern Nigeria and its present-day culture has been held in this African territory. Exhibitions by artists, craftsmen, sculptors and photographers, performances by theatrical, musical and dance groups, and broadcasts by writers, poets and musicians were included in the Festival, the second of its kind in this region.*

BOOKETERIAS: People shopping in three of the supermarkets—the United States' self-service food shops—in Nashville, Tennessee, can also draw books from self-service libraries there which have been dubbed "Booketerias". The supermarkets agreed to allot space for books because branch libraries are lacking in outlying districts. Shoppers fill in a library registration form and help themselves to three books. When they return the books, they also put back a book card and mark the date. If they have exceeded ten days they work out the fine and deposit the money in a fine box.

★ **WORKING THEIR WAY:** *To earn money for their studies, Dutch university students in Amsterdam run their own cinema which is administered by a special foundation that includes professors, businessmen and student representatives. Only the manager and chief projectionist are professionals, all workers being students for whom part-time work is indispensable if they are to continue their studies.*

ALL ABOUT BOOKS: An Italian information service on international children's literature has been set up in Florence to give Italian and foreign publishers news about the best Italian books for children. Besides keeping in contact with specialists in children's literature in other countries, the service will also survey the reading tastes of children, promote the setting up of children's libraries, prepare bibliographies and will establish a manuscript reading service.

★ **UNIVERSITY THEATRES:** *Theatre companies from universities all over the world have been discussing theatre problems and techniques at an international conference on student drama presentations held in Parma, Italy. The meeting was organized by the Piccolo Teatro Stabile, the student theatre of the University of Parma.*

BOOKS FLY CHEAPLY: Books sent by air between European countries now benefit from a special air-freight rate fifty per cent lower than normal cargo rates according to a decision by the International Air Transport Association (IATA). This action which forms part of Unesco's programme to reduce postal, tariff and transport obstacles to the international circulation of educational materials, was taken by an IATA conference at Unesco's request.

★ **CARDS FIGHT DISEASE:** *Enough money to immunize* 2,000,000 *children against tuberculosis, or to cure* 750,000 *young victims of the crippling yaws disease—this is the profit balance realized by the United Nations Children's Fund (UNICEF) in a worldwide sale of* 2,000,000

U. S. S. R., Byelorussia and Ukraine become members of Unesco

On April 21 the Union of Socialist Soviet Republics formally joined Unesco. Under the Unesco Constitution any member of the United Nations can become a member of Unesco simply by signing the Constitution and depositing an instrument of acceptance. Because Unesco was created at a conference in London in 1946, its Constitution is in the safe keeping of the British Foreign Office. Mr. Malik, Ambassador of the Soviet Union in Great Britain, on the instructions of his Government signed the Constitution at the Foreign Office on April 21.

Three weeks later, on May 12, Mr. Malik returned to the Foreign Office to sign Unesco's Constitution on behalf of the Governments of Byelorussia and the Ukraine. The addition of the three states now brings Unesco's membership to 72.

Christmas cards. The cards netted $95,000 at Christmas 1953. UNICEF plans to push Christmas card sales for 1954 to the 3,000,000 level in a renewed effort to help more needy children throughout the world. Current UNICEF feeding and medical programmes will reach 20 million children this year.

CONFERENCE IN MINIATURE: Students from 25 British colleges and universities "changed their nationality" recently to take part in a model Unesco Conference at Cardiff, Wales. They formed 25 teams each acting the part of a different government delegation to a Unesco Conference, and following as far as possible the policies usually defended by the countries they were supposed to be representing. During plenary meetings and committees, they examined Unesco's programme and its budget. Conference organizers attained two main objectives: The students got a better understanding of Unesco's activities; they were given a good picture of problems involved in organizing an international conference.

★ **FREEING KNOWLEDGE:** *The United Kingdom has extended to more than 30 overseas territories the Unesco-sponsored international agreement which abolishes import duties on educational, scientific and cultural materials. Such items as books, newspapers, works of art, music scores and articles for the blind are exempted from duty by this agreement which is now operated by 17 nations.*

COMMUNITY HELP: International work camp activities are now being transformed from post-war reconstruction work to community tasks such as slum clearance projects and fundamental education work, according to work camp organizers who held a meeting under the auspices of Unesco, near Paris recently. This trend began last year when work camp volunteers from many countries helped to build schools, youth hostels, sports fields and children's recreation centres.

★ **POWER FROM THE SUN:** *It has been estimated that if an area the size of Egypt was used to convert solar radiation directly into usable form it could provide the world's present needs for power, writes E. W. Golding in the Spring, 1954, issue of Unesco's review "Impact of science on society". Discussing the possibilities of using such natural sources as wind, solar radiation, peat and waste vegetable matter to expand production resources of under-developed areas, Mr. Golding quotes one authority as saying that only 4 per cent of water power potential has so far been developed. "Impact", a quarterly, costs $.50; 2/6; or 125 fr. per copy.*

PEOPLE'S COLLEGE: Living conditions and methods of farming in the villages around New Delhi, India, are changing for the better, thanks to a flow of ideas, techniques and help coming from Janata College, a people's rural training centre, which was opened three years ago. Courses have been given in improved farming techniques based on co-operative endeavour, in leather and linen work, animal husbandry, health, hygiene, the manufacture of soap and tinwork. Janata College is one link in a chain of Unesco Associated Projects, a scheme by which fundamental and adult education projects in many parts of the world are linked through Unesco for the sharing of information, materials and methods and the exchange of ideas.

★ **THE WASTELANDS:** *Scientific research can do much to transform the arid zones—between one quarter and one third of the world's land surface—into inhabitable and productive lands providing its work is brought within a framework of international co-operation. Unesco's arid zone programme aims to co-ordinate the efforts of scientists and research workers in different countries, and also to arouse a wider awareness of the problem. The Advisory Committee on Arid Zone Research which guides the Unesco programme met recently to take stock of past efforts and plan future studies. It considered, among other subjects, research on plant life in arid zones, closer association with research institutions and the production by Unesco of a film on arid zone research.*

CRAFTS IN THE COMMUNITY: Traditional arts and crafts are threatened by modern economic and industrial development and as a result not only traditional skills are lost but standards of taste and artistic appreciation decline. How can the traditions be safeguarded and yet brought into line with the needs and standards of modern life. This problem and the artistic, educational, social and economic factors affecting it will be considered at a Unesco Regional Seminar to be held in Tokyo, Japan, next Autumn, attended by artists, craftsmen, teachers and directors of craft industries from countries in the South Pacific and South East Asia.

★ **ABORIGINAL ART:** *"Australian Aboriginal Culture", the first exhibition prepared by a Unesco member state for circulation in other member countries has begun a two-year's tour of the United States and Canada. The exhibition is the Australian Government's answer to the request of the Unesco General Conference asking members to prepare exhibitions, especially work by contemporary artists and of folk art. The Canadian Government is also organizing an exhibition consisting of contemporary paintings by national artists. This will be first circulated in Europe.*

WORKERS ABROAD: As members of Unesco's travelling study group for workers some 1,200 European workers will this year visit people who do similar jobs to their own in other countries. Altogether, 74 groups of 15 to 25 persons from 15 countries will see the working conditions and ways of life of their counterparts elsewhere in Europe. This is the third such programme organized by Unesco. Last year 40 visits were arranged for 850 persons.

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Our folly toward nature

BITING THE HAND THAT FEEDS US

by
Gerald Wendt

THE protection of nature is sometimes considered a sentimental notion, an idealistic desire to preserve unique or beautiful plants and animals, especially in reserves or national parks. It is much more. It is a stern and practical realization that man is completely dependent on the resources of nature and that these are by no means inexhaustible. It is an international effort to assess and safeguard the sources of our food, energy, material wealth and those of aesthetic inspiration too.

SOME REFUGEES SET UP THEIR NEW APARTMENT

National parks, forest preserves and wild-life refuges are quickly populated by the many animal species that recognize them as home. In a new marsh, created primarily for ducks and geese, a mixed colony of double-crested cormorants and blue herons have set up nature's equivalent of an apartment house. (Photo C.-J. Henry.)

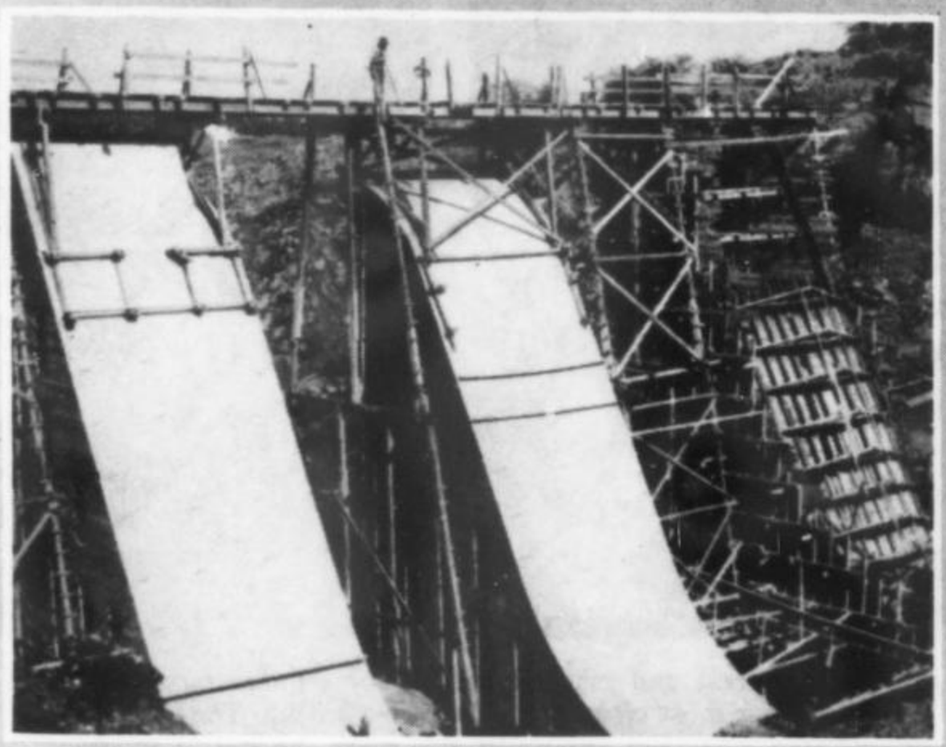
In past centuries, when men were few in number and scattered widely across the continents, the riches of the earth seemed endless. But today the earth is crowded with 2,400 million persons, an average of 47 for every square mile. And the population is growing more rapidly than ever before, with an increase of twenty-five million persons per year.

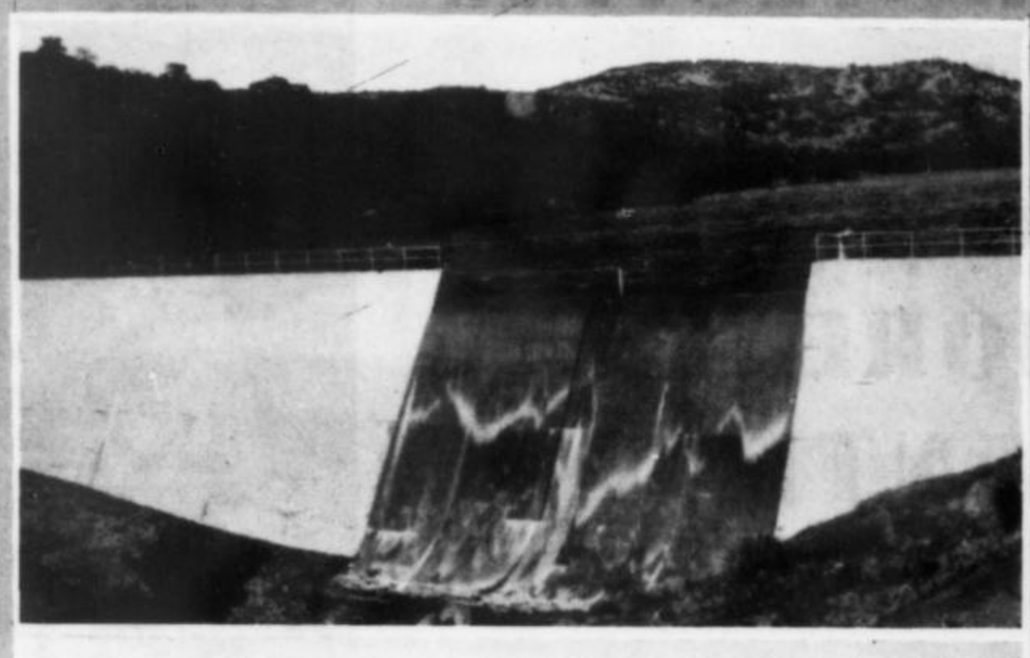
This means that every week the added population is equal to that of Oslo, Athens, Düsseldorf or Kansas City, and the annual increase equals the entire population of Korea, Spain or Mexico. In a mere eight years the added population will equal the present population of all Africa, of North America or of the U.S.S.R.

If the present growth-rate persists the population of the world will be 3,500 million by 1980, more than 4,000 million by the end of the century, and about 7,000 million a hundred years from now. By the year 2000 there would be an average of 30 persons per square kilometre (78 per square mile). To provide them with the necessities of life will certainly be a problem of world dimensions.

This has been said many times by

Gerald WENDT *is a member of the Unesco Staff in Paris in charge of the improvement of science education in schools and its dissemination by press, radio and film. Formerly he was Professor of Chemistry at the University of Chicago and Dean at the Pennsylvania State College in the United States and science editor of the Time publications. In recent years he has devoted all his time, as a leading writer and lecturer on science in his country, to improving public understanding of science.*





UP GOES A DAM FOR ANIMALS

Great dams on rivers and mountain torrents provide much-needed hydro-electric power. But valuable too are dams on small streams among lowland hills, partly as a means of flood control, but also to create small lakes for fishing and as wildfowl breeding grounds. They also spread the water resources for grazing animals and generally enhance the refuges for animals and birds. Photographs show one such lake under construction and as it appeared when completed. (Photos U.S. Fish and Wildlife Service by T. R. Lawhorn and E. Hackenberg.)

scholars and experts. The United Nations Food and Agricultural Organization at Rome devotes all its efforts to the nutritional aspects of the problem. Yet it is only a minor item in the programme and budget of most governments and plays almost no part in the thought of most people. Except in time of local famine, the problem seems remote because the twenty-first century seems a long way off. Yet in many countries the average length of life is today almost seventy years so that in those countries most children will live well beyond the year 2000. They cannot escape the problem.

It also seems remote because more and more people are crowded into big cities and forget their dependence on nature. They buy their food, clothing and fuel in the shops and forget that the shops must get them from the farms, the forests and the mines.

The metals, minerals and major fuels lie deep in the earth, deposited there during the millions of years of previous geologic epochs, ample in quantity for present needs but limited in amount and irreplaceable. The most optimistic estimate of the amounts of fuels underground is about 8,000,000 million tons but these fuels are now being used at the rate of 2,400 million tons a year. At this rate there is enough for some 3000 years. But the consumption in the highly industrialized United States is far higher than the world's average. Its own coal resources may be exhausted within the next 75 years.

In a recent book (1) Professor Harrison Brown of the U.S.A. has estimated that if the rest of the world develops its industries to a similar degree and if the estimates of population increase are correct, the world's resources in underground fuels will become inadequate within a century. Iron ores are also being used up and the lesser metals, such as copper, lead and tin are disappearing rapidly. Once used, such materials are gone forever. For this reason the conservation of natural resources is a major project for industrial engineers and for governments.

Even more important are the products of the fields, the forest and the seas that provide food and clothing for mankind. They grow under the rays of the sun and are renewed each year. They have always been lavishly wasted in most countries. Even the soil has washed into the rivers and then to the sea so that vast areas that once fed large populations are now barren. Forests have been cut and grasslands cut by the plough, their fertility exhausted by over-use. In dry regions the sparse vegetation has been devoured by animals or cut for fuel so that the wind carries off the soil as dust and a sandy desert remains. Since the soil gives us our food this is indeed biting the hand that feeds us.

Thus the problem of protecting nature includes the conservation of minerals and of the soil. But pure air and water must be preserved also and the insects that fertilize the flowers, the natural balance of animal species and the forests that conserve the rainfall. Much can be done on a national scale by wise legislations and internationally by the Specialized Agencies of the United Nations.

But fundamentally the solution of the problem lies in the education of the peoples of all nations to make them aware of the danger to their own children, to obtain support for local laws and campaigns, and to co-operate with the international agencies. The entire world must learn to understand nature and to live with her, not on her.

In some cases this means that world-wide research studies must be made. To avoid the spread of the deserts and to improve the food production of dry areas, for instance, the special Unesco "Advisory Committee on Problems of the Arid Zones" has already brought together the experts in all the sciences involved and from nations where rainfall is inadequate.

The aim is to plan a world-wide programme of research and education that looks to increased rainfall, conservation of water resources, irrigation, the use of wind energy and of dew, the selection of plants that thrive with little water, and the control of land-use. Since nearly one third of the land area of the earth is deficient in rain, the committee's task is a vital one.

But for most of the world what is needed is chiefly a friendly understanding of nature, based on direct contact.

(1) *The Challenge of Man's Future, by Harrison Brown; New York : The Viking Press, 1954.*

PROTECTING NATURE — SOMETHING MORE THAN SENTIMENT

THE GREAT DESTROYER Forest and brush fires are sometimes started by lightning, but most often by man's carelessness. They not only destroy timber and game, but also open the soil to erosion and the rivers to floods that threaten homes and lives. Equipped with water-tank and hose and able to cross rough ground, a fire-jeep is an effective weapon for forest rangers. Controlled burning of dried brush and weeds (photo, right) at the right season and under proper conditions soon replaces them with new green shoots which provide ample food for wintering birds. (Photos F. Dufresne and P. Haddon.)

This is the aim of the International Union for the Protection of Nature, founded in 1948 under the sponsorship of Unesco, with headquarters in Belgium at 42, rue Montoyer, Brussels. Its members are governments as well as national and international organizations.

The Union calls together experts from many countries for frequent meetings to discuss such topics as "Nature Protection and Tourism", "The Protection of Fauna and Flora in High Altitudes", and "The Protection of African Fauna and Flora". These were the topics at meetings in 1953 at Salzburg in Austria and at Bukavu in the Belgian Congo.

The 1954 meeting will be held at Copenhagen in August to discuss the protection of Arctic animals, the effect of modern insecticides on mammals, birds and insects, and the methods and means of publicity for the protection of nature.

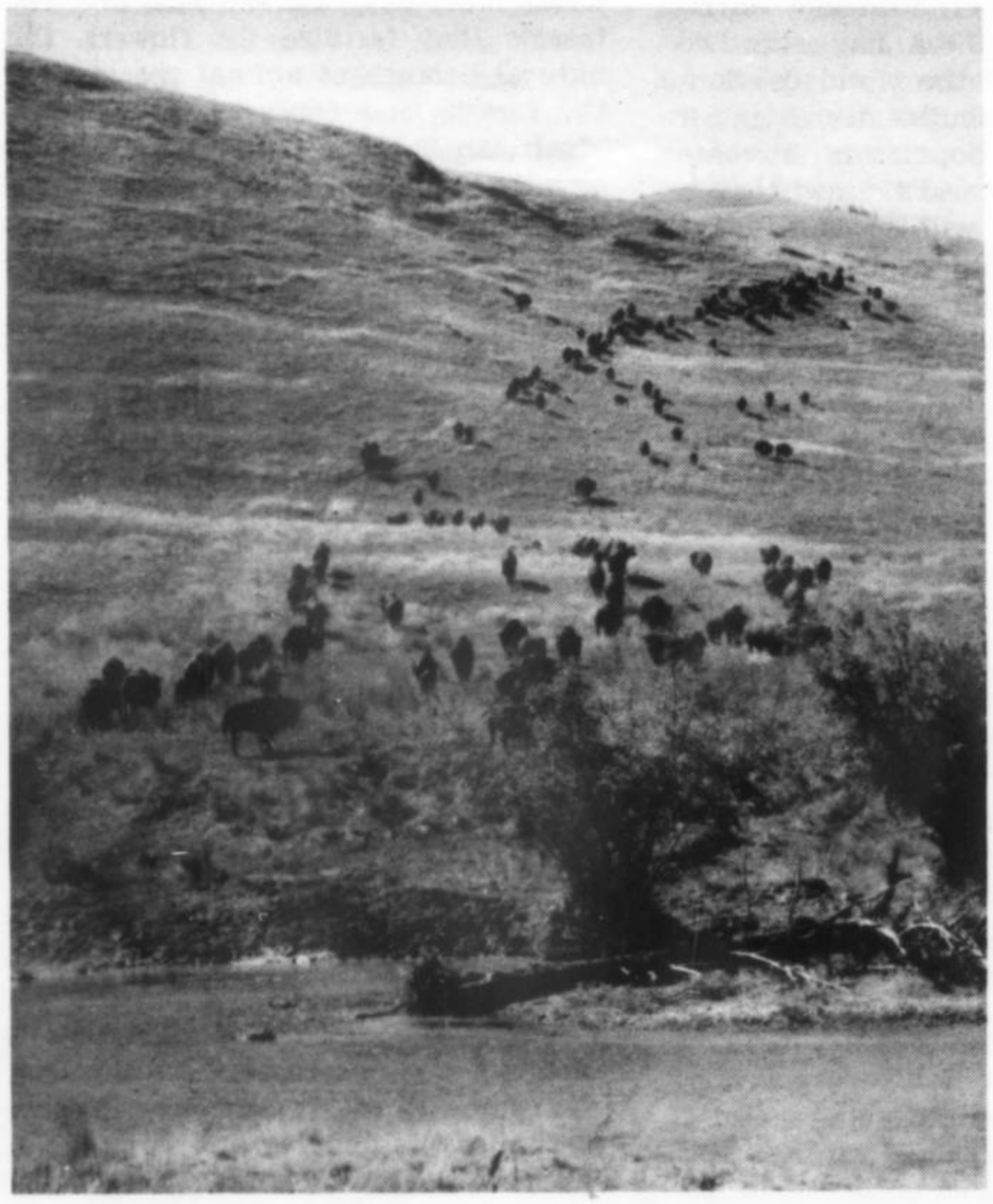
The recommendations of the Union for the official protection of nature take effect in laws and actions of the member governments, but the important work of the Union is the education of the peoples, and especially of the children of all lands so that the value of nature may be understood and its beauty appreciated by the people themselves.

The Union has issued many pamphlets on nature protection and recently has published "A Guide to Conservation" by E. Laurence Palmer of Cornell University, U.S.A. The Union is also a stimulus for the organization of nature clubs in many countries, especially in Europe and is now producing, under contract with Unesco, a film strip on nature education for the use of such clubs.

A typical project of the Union is the sponsoring of international summer camps for nature study. The first of these was held at Houyet in Belgium in July of 1952 which was attended by about fifty young men and women from ten different countries of Europe. In 1953, a second summer camp met at Hasselfors in Sweden; plans are now being made for a third camp to be held at Terschelling in Holland this year. These camps brought together youthful nature lovers from Austria, Belgium, France, Germany, Greece, Holland, Italy, Sweden, Switzerland, Turkey, Yugoslavia and the United Kingdom to study methods of nature study and of organizing nature clubs.

For the 1954 camp at Terschelling, Unesco has granted two travelling fellowships, one to a young Canadian, another to a youth from India.

The participants return to their home lands to take a lead in the development of public sentiment for the enjoyment of nature and for governmental measures which will protect the value and beauty of their natural resources and thus eventually help to preserve the sources of national wealth in the form of food, fuel, clothing, shelter, good water and fresh air. It is a movement on which future generations depend for their very life.



THE BISON RETURNS

At least 75 million bison once roamed the prairies of western North America. They were reduced almost to extinction by the advance of wheat, maize and cattle farming. Today, protected by law, they are multiplying on the natural grasslands of their old home in Montana.

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COUNTING THE WATER BIRDS. — A government plane observes the great concentration of wintering ducks on Laguna Madre on the Gulf Coast of Mexico. Other planes keep count as far south as Guatemala and in the Arctic, where the birds migrate for summer. Below, land management in Devonshire—a cover of grass on the uplands for sheep, broad fields protected from wind and erosion by hedges. (Copyright R. Schmidt and IPA.)

IN THE ARMS OF A FRIEND

The student of nature learns to understand the soil, cherish the plants and make friends with the animals. His rewards are not only economic ; they include the trusting response of living things. (Photo copyright Astrid Bergman, Sweden.) See story on page 48.